The LUTHERAN

"What angels sang once to all the earth,
Oh, hear the children voicing."

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"Christmas Spoken Here!"

I HAD TAKEN Edith and Jimmy to the big city for a Christmas shopping trip. was all wonderful—the beautiful and amusing windows, the hurrying crowds watch, the excitement of choosing just the right gifts for family and friends. B it was hard on mother, too!

I'm afraid I was pretty cross and tired when we settled down for lunch, but t children were still going strong. Gaily they recalled the odd things they'd see Edith was especially interested in a sign in a shop window: *Se habla Espanol.* Gra bing at the remains of my high school Spanish, I translated for her, "Spani spoken here."

THIS ENCHANTED both youngsters and set them off on a gabble of would-b foreign phrases. I drank my hot tea and counted gifts bought—and yet to buy!—c my list and worried about money. Suddenly I caught a cry from Jimmy, "The really ought to have a sign: 'Christmas spoken here!' "

How that fired my heart and my imagination! What sort of language wou "Christmas" be? A heavenly Esperanto, I was sure, a tongue full of love and unde standing and patience and generosity. And I thought ashamedly how hard it is translate our everyday speech—and our tired, cross, selfish living—into Christma

—DOROTHY AGARD ANSLEY

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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The LUTHERAN

Make Friends Among Strangers
By Jean Louise Smith 10

Don't Do Your Christmas Shopping Early
By Albert P. Stauderman 14

Maturity and You
By Robert E. Karsten 17

The Burden of Freedom 18

Prepare for Failure
By J. Russell Hale 20

Let the 'Phone Ring
By Ruth Hayward 23

Chrismons Set a New Trend
By K. Crumpton, Jr. 26

Church in the News - 4

News in the Churches:
Florida - - - - - - - 41
Hawaii - - - - - - - 47
Illinois - - - - - - - 44
Indiana - - - - - - - 45
Mississippi - - - - - - 42
N. Y.: Albany - - - - - 46
Pa.: Gettysburg - - - - 40
Pa.: Harrisburg - - - - 37
Pa.: Lehigh Valley - - - - 38
Pa.: Reading - - - - - 40
Pa.: Williamsport - - - - 39
Texas-Louisiana - - - - - 41

Five Make a Family - 29

Worship Notebook - - 31

Problems - 32 Books - 34

In Conclusion - - - 50

THIS WEEK . . .

● AS CHRISTMAS comes, Editor Stauderman has advice for our readers. Perhaps, he says, you shouldn't do your Christmas shopping early (it will save money and physical strength) but try to understand instead what Christmas is all about. You might even take a second look at Santa Claus who was not "a short-order clerk responding to the demands of moppets" (*page 14*).

● IF "CHRISMON" is a new word for you, read about the members of Ascension Church in Danville, Virginia (*page 26*), who introduced a new Christmas tree ornament and found a way to reaffirm the meaning of Christian symbols in a tradition which has been moving away from the faith that founded it.

● THERE IS SOMETHING of the Christmas spirit in a report by Jean Louise Smith about efforts of Lutheran campus pastors to help foreign students find their bearings in the bewildering world of American traditions and prejudices (*page 10*). It contains ideas that any congregation near a college campus might well consider as a service to newcomers to our country.

● HOW BEWILDERING this "civilized" world of ours is to outsiders becomes apparent in the comments of African Christians on "the burden of freedom" (*page 18*) who wonder just how the church fits into the picture of a continent in turmoil trying to make independence work.

● EVEN IN the most civilized community of this world, Suburbia, USA, people are groping for answers to questions that confront the church. In a second article on the suburban church, Pastor Russell Hale of Collingswood, N. J., discusses new ways and procedures through which this challenge can be met (*page 20*).

THE CHURCH IN THE NEWS

Liturgy called outmoded

People who earnestly seek to worship in Lutheran churches are "again and again blocked and offended" by the unintelligible language of the liturgy, the Rev. Henry E. Horn told a conference on worship at Fort Wayne, Indiana, early this month. The conference, attended by 100 delegates and visitors representing 28 synods, was sponsored by the United Lutheran Church's Department of Worship. Mr. Horn is pastor of University Church, Cambridge, Mass., and former president of Marion College in Virginia.

The medieval chant in the new liturgy added to the archaic language produces "a combination of myth and mumble" which brings to mind the tribal chants of the Congo, Pastor Horn said. The words of the service are "musty with age and poetic beauty but lacking in reality to our people," he added.

Language should be "unambiguous and should convey exact meaning from one to another," he continued. "Even if the church must sometimes speak in parables and figures, must we exaggerate the difficulty?"

Pastors caught in the middle

Parish pastors are often trapped between the theologians and the liturgists, Pastor Horn said.

"The shells arch over our heads at th enemy, fired from antique guns, whi we pastors must find the meaning of li in the atomic world, chilled by the fin ings of scientific discovery, isolated f the collapse of the bridges between pe sons, and moving toward a confession the absurdity of it all," he asserted. "I our lonely, de-personalized world the pa tor must exalt a discipline which w soften minds and hearts, set men on ti toes of awareness, and bring them fa to face with the living God in Chri Jesus."

Warns against "cold climate"

Too much attention to the formal a pects of the liturgy results in a "co climate for worship," Dr. Krister Ste dahl of Harvard Divinity School told th conference. Dr. Stendahl is a pastor the Lutheran State Church of Sweden.

"I am concerned over the coldness Lutheran worship — especially the cel bration of the Lord's Supper," he d clared. People show an "ardent life prayer" privately and in homes or small groups, but "this stream of prayer w never channeled into the liturgy of th church," he said.

The liturgy is often dignified into "sta and rigid formality, with proper manner the Emily Post of religious behavior, wi tradition as a value in itself," the Swedi theologian charged. He called the "litu gical trend" in some congregations cousin to the attempts to copy the prop manners and the proper taste in furnitu and architecture of middle class society

The worship service should be a "fam ily affair" and the liturgy should be th "self-expression of the church as a fam ily," he said.

Elizabethan English defended

After the two sharp criticisms, th conference heard Dr. Edward T. Ho

PRIEST AND MINISTER escort five-year-old youngster to New Orleans public school picketed by segregationists. At left is Father Drolet and at right is Mr. Foreman, with daughter Pamela Lynn.

III, Philadelphia pastor and chairman of the commission which prepared the *Service Book and Hymnal*, defend the "language and the imagery of our venerable tradition." He declared that "classical English expresses in the most dignified manner our thoughts at worship."

Difficulty with the language of the church's worship is often due to "its sloppy performance — sometimes so sloppy that the listener may wonder whether the reader himself understands what he is reading," Dr. Horn continued. He urged that church members be trained "in the intelligent use and understanding of the liturgy . . . It has crossed linguistic barriers from Aramaic to Greek to Latin to German to English without losing its integrity . . . It can survive another translation."

Dr. Horn admitted that "we who have continued to use the classical English of the Elizabethan period" may some day "discover ourselves to be in the same boat as the Roman Church in its use of Latin and the Russian Church in its use of Old Slavonic." But, he added, "that day has not yet arrived."

Minister breaks race bar

A white Methodist minister and his five-year-old daughter braved their way through crowds of shouting, cursing women in New Orleans last month. The Rev. Lloyd Foreman and Pamela Lynn met both vocal and physical opposition as they went into William Frantz School where the youngster is a kindergarten pupil. The women were picketing the school to enforce a boycott because one Negro girl had been permitted to enter its first grade in compliance with a court order.

Accompanying Mr. Foreman on several occasions was the Rev. Jerome A. Drolet, a Roman Catholic priest (*see photo*). The Methodist minister said he was acting because a "definite moral issue" was involved and "it would be a shame if we let the lawless element speak for us."

Heavily reinforced police units cleared the way at the school for pupils to enter but few attended. By week's end a dozen white children had joined the Negro girl. At nearby McDonogh School, three Negro children were the only ones attend-

ing. Other New Orleans schools were not yet affected by the token integration ordered by federal courts.

Parochial schools to wait

Roman Catholic parochial schools in the New Orleans area would be opened to Negro children "when public school integration has been effectively carried out," Archbishop Joseph F. Rummel said. The prelate had on several occasions declared that parochial schools must be integrated and had set dates for it to take place. Each time, organized protests from Roman Catholic laymen led to delays and postponement of the plan.

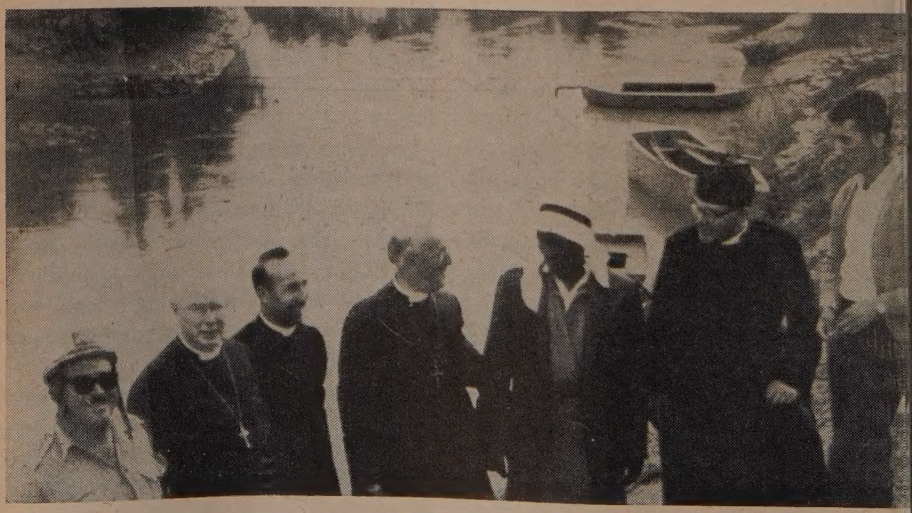
Parents of children in 17 of the city's parochial schools met to organize a fight against any effort to integrate the institutions. They planned a city-wide meeting of parents of children in Roman Catholic schools and pledged to withdraw their children from classes if integration took place. They insisted, however, that they would not permit anything harmful to the Roman Catholic Church to be said or done.

State legislators meanwhile considered a proposal to give state grants of $34 yearly to each child enrolled in private non-sectarian schools through which segregation might be maintained.

Canterbury visits Pope

"We are making history," the Archbishop of Canterbury remarked to Pope John XXIII as the two church leaders met at the Vatican early this month. Dr. Geoffrey Francis Fisher's "courtesy call at the Roman Catholic headquarters marked the first time that the head of the Anglican communion had met the Pope. The Church of England separated from its Roman ties in 1534. Dr. Fisher's call was made in the course of a trip which had previously taken him to the Holy Land and to Turkey.

After the 65-minute conference in the Pope's private study, both parties issued statements emphasizing that the visit was "cordial" and "friendly." Both expressed the hope that there could be brotherly love and unity of purpose among all Christians.



ON JORDAN'S BANKS ARCHBISHOP CHATS WITH LOCAL CLERGY AND NATIVES
Dr. Fisher visits biblical river during trip to Holy Land

In a sermon in Rome on the eve of the meeting, Dr. Fisher had stressed the need for "church unity" rather than organic union. Speaking to a group of cardinals following the meeting, the Pope noted that 400 years of separation between the churches had caused a hard crust to form, but that underneath the crust was love and understanding.

Dr. Blake has a plan

Four of America's major church bodies should begin to plan uniting into a 20-million-member organization which might be called "The Reformed and Catholic Church," Dr. Eugene Carson Blake proposed in San Francisco this month. The executive officer of the Presbyterian Church and former president of the National Council of Churches spoke at Grace Episcopal Cathedral at ceremonies opening the council's triennial general assembly.

Episcopal, Methodist, Presbyterian and United Church of Christ (Congregational and Reformed) churches should form the union, Dr. Blake urged. He admitted that problems of confessional differences, organization and ordination stood in the way.

Dr. James Pike, Episcopal bishop of California, hailed the proposal as "sound and inspiring." Dr. Arthur Lichtenberger, presiding bishop of the Episcopal Church, said his church favored unity but was not ready to commit itself to a specific plan.

Caribbean unrest spreads

Trouble between the dominant Roman Catholic Church and island governments had spread across the West Indies. In four areas—Cuba, Haiti, San Domingo and Puerto Rico—there was open conflict between church and state.

Haiti's trouble spurted back into the headlines last month when Roman Catholic Archbishop Francois Poirier of Port-au-Prince was deported to his native France by the government of President Francois Duvalier. The archbishop had headed the Negro republic's hierarchy since 1955. He was charged with bribing Communist students to help overthrow the government. The students had been agitating for the release from prison of Joseph Roney, secretary of the National Union of Haitian Students. Their riots had caused martial law to be imposed.

The government charges were "entirely false," the archbishop said. Vatican authorities protested strongly, but named as acting administrator for the island republic Auxiliary Bishop Remy Augustin, a native Haitian.

Archbishop Poirier had been ordered arrested last year when he denounced the government for expelling two Roman Catholic priests from the island. The order was rescinded after the Vatican said Haitian officials would incur automatic excommunication if they carried it out. Root of tension on the island was said to be the government's resentment of the preponderance of French-born priests among the Roman Catholic clergy.

Castro threatens "drastic measures"

In Havana, Premier Fidel Castro told a cheering crowd of students that his government "fully respected the liberty of the religious" but would take drastic measures against "counter-revolutionists" in the Roman Catholic Church. He charged that "criminals in the dress of priests" opposed his movement because it had destroyed some of their financial benefits. A particular target of his charges was the Roman Catholic University of St. Thomas of Villanueva, which he called a "Yankee university."

Earlier, youthful Castro followers had engaged in noisy demonstrations in the Roman Catholic cathedral at Santiago when a pastoral letter was read sharply criticizing Communist tactics. Groups shouted revolutionary slogans and sang patriotic songs at each mass. Priests waited until the demonstrations ended, then resumed the services.

Hatred seen growing

Cubans will extend their hate-America campaign into a hate-Canada campaign as soon as it becomes expedient, a Canadian editor reported. Dr. A. C. Forrest of the *United Church Observer* warned that the island's Red-tinged nationalism set it apart from all other American people. He recently made a tour of Cuba to observe church life under the Castro regime.

"We can blame international communism for the Cuban betrayal," Dr. Forrest wrote. "But communism grows when people are left in poverty and illiteracy while they produce the products on which we grow rich." He urged Canadian investors to check on living and working conditions of the people "who grow sugar, pick fruit, pump oil, cultivate coffee."

Southern Baptists heard that their Cuban mission work is flourishing "despite severe tensions and uncertainties." A report to the denomination's home mission board said an evangelistic campaign in Havana would make 1960 "the best year Cuban Baptists have had." Two missionaries reported Cuba as "outwardly calm" and said there was evidence of "widespread spiritual hunger."

Puerto Ricans end rift

Mild statements issued by both sides promised to calm the troubled waters in Puerto Rico. Although the island's Roman Catholic bishops had warned voters that they would "sin" by supporting the Popular Democratic Party in last month's election, the party was returned to office with about 60 per cent of the vote. The church's party was snowed under. After some parish priests had barred from communion those who voted for the PDP, Archbishop James Davis overruled them. He said no "sanctions or penalties" would be imposed on voters.

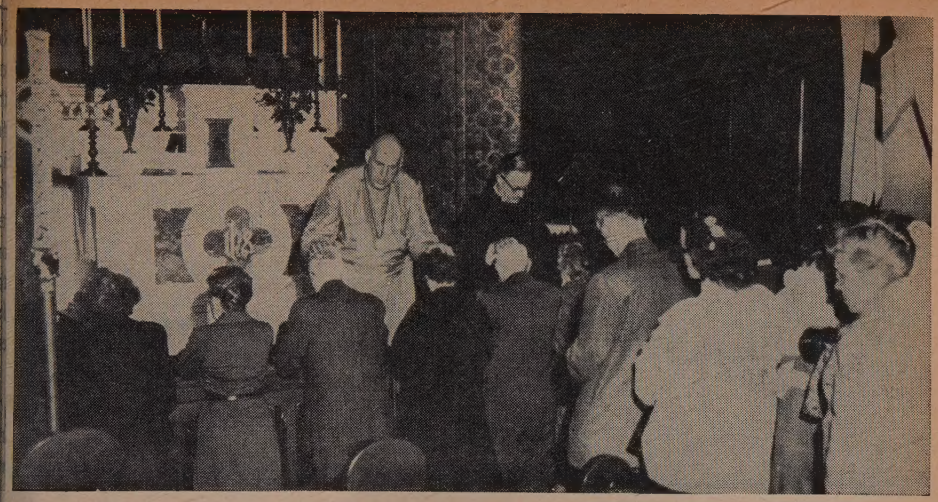
The ruling committee of the party of Gov. Luis Munoz Marin declared earlier this month that its platform did not "embody any concept whatsoever that is in contradiction to the Christian doctrine upon which the civilization of our island is based."

Facing the fact that Gov. Munoz would be in power for four years, Bishop Davis said his church was "in the best disposition of conciliation." He added that it would "pacify consciences" of Roman Catholics if the ruling party would "eliminate totally" its policies opposing religious education in public schools and supporting birth control.

Budget goal in danger

United Lutheran Church budget for 1960 is $12.3 million, about 20 per cent above the amount contributed by church members through their synods last year. As Dr. Edmund F. Wagner, ULC treasurer, reported on receipts for the first ten months it was evident that giving had increased, but not enough to insure that the goal would be reached.

Contributions relayed to the New York headquarters by synod treasurers up to Nov. 20 totaled $7,923,863. This marked a 14 per cent gain over the same period in 1959—a $977,309 increase. If only the same rate of increase were maintained



HEALING SERVICE HELD IN CHICAGO EPISCOPAL CHURCH
"Laying on of hands" and a prayer for healing by Dr. Price (left)

for the remaining months, however, the ULC would finish about $1 million short of its full budget.

Lutheran World Action showed a 7 per cent gain for the ten-month period, with $1,325,779 or 72 per cent of the goal contributed. Canadian Lutheran World Action jumped 15 per cent ahead of last year. Contributions of $40,065 represented 85 per cent of the goal.

Healing mission draws throng

More than 1,000 persons—many in wheel chairs or on crutches—attended a spiritual healing mission in a Chicago Episcopal church last month. Dr. Alfred W. Price of Philadelphia conducted the services with the Rev. Herman Anker, rector of All Saints' Church where they were held.

"Healing is an integral part of religion," Dr. Price said. "It may be mediated through physical treatments and material remedies, but healing is not limited to the physical realm. It is part of the mission of the Christian church to work in common with science, each on its own plane of compassionate endeavor." He added that body, mind and spirit must be treated as a whole by doctors, psychiatrists or ministers.

At one of the five services, more than 100 persons knelt at the altar rail, four at a time. The clergymen placed their hands on the head of each kneeling worshiper as Dr. Price offered prayer.

Many Protestant churches have undertaken services of healing, Dr. Price noted. He heads an interdenominational Order of St. Luke the Physician, which includes among its members clergy, doctors, nurses and laymen.

And so forth

Fletcher Coates has been named head of the National Council of Churches' Information Office. He has been associate director of the office since 1953.

Mahatma Gandhi, long-time Indian leader, will be honored by the U.S. government with a commemorative postage stamp in the "Champion of Liberty" series. Stamp will be issued next year.

THOUSANDS OF FOREIGN STUDENTS ARE BEING EXPOSED TO A CURIOUS BLEND OF AMERICAN HOSPITALITY AND BIAS. CHRISTIANS ARE URGENTLY NEEDED TO

make friends among strangers

BY JEAN LOUISE SMITH

I HAVE FRIENDS in Philadelphia who frequently take off for a hurried trip to New York to meet people that are perfect strangers to them. They may welcome a young girl from Egypt, or a budding engineer from Ghana, or a medical student from Norway, help them get through customs, offer them the first dinner on U.S. soil and then put them on the train to the Midwest or upstate New York.

My friends perform this task of welcoming strangers to America as part of their church work. As members of a hospitality committee for foreign students, they have been "father and mother" to scores of dark- and yellow-skinned students, have shared their disappointments and joys, been guests at many marriages and then have watched the children grow. It was their example that led me to look into the work our churches do in trying to make some 50,000 young people from other countries feel at home on the campuses of our universities and colleges.

You see them everywhere, sari-clad women, exotic-looking men, hear foreign tongues spoken . . . not just in New York, Philadelphia, or Los Angeles, bu in Minneapolis and Chicago, Nashvill and Tucson, on the large campus of th secular university as well as in the shelt ered compounds of a church college.

CHURCH-RELATED COLLEGES attrac those who went through mission schoo in their own lands and want a Wester education in a Christian environmen Many Asiatics come to New York Uni versity and Columbia. Students from th Middle East may study geology, miner alogy, and agriculture at the Universit of Arizona where climatic conditions ar similar to those in their home countries The University of Minnesota attract hundreds of students from Scandinavia

Churches have considerable interest i these foreign guests. Congregations sup port the work by contributing money t the campus ministry or by organizin hospitality committees for students an opening the homes of members to th visitors from abroad.

Evidence of the Lutheran concern fo foreign students in New York is supplie by Pastor Francis K. Wagschal who live in an apartment house near Columbi University's crowded, impersonal campus

Pastor Wagschal, son of a Lutheran

Two students from Pakistan at fellowship hour in Minneapolis headquarters of the Lutheran Student Foundation of Minnesota

pastor, was born in Stone Arabia, N. Y., settled in the early part of the 18th century by Lutheran Germans from the Palatinate. He studied at Wittenberg College and Philadelphia Seminary and served parishes in New Jersey and New York before becoming Lutheran pastor to students in Greater New York in January 1959.

SEATED IN Pastor Wagschal's small study on the top floor of 29 Claremont Avenue, I asked him about his work among some 2,000 foreign students at Columbia. He insisted on first making clear that he had taken over the assignment from German-born Dr. Walter Leibrecht. Dr. Leibrecht was an exchange student in the U.S. in the early 1950s, served on the faculties of Columbia and Harvard Divinity School and is now director of the Ecumenical Institute in Evanston, Ill. (see *The Lutheran*, July 27, 1960).

Beginning this new kind of campus ministry, Dr. Leibrecht lived at Columbia's International House to share the concerns and problems of foreign students in Christian love. He did not advocate "pouncing" on the foreign visitors to impose on them Western culture or the Christian faith. He wanted to serve more than to preach, and results were so impressive that the ULC Women decided to subsidize the work in New York City.

The program continued at International House for several years after Leibrecht left, but with the large increase of foreign students the program had to be moved to the campus.

A young Korean, Joseph Mankyung Ha, an orphan working for his Ph.D. degree, began to build bridges of Christian friendship. His fellow students frequently spoke to him of their problems and needs. He passed the information on to Pastor Wagschal. Together, they did what they could.

"Many times it is nothing more than a case of explaining American ways of doing things," Pastor Wagschal says. "One student was disturbed because new American acquaintances would have a quick cup of coffee with him and then

WHEN EAST MEETS MIDWEST
Joan Peterson, Cokato, Minn., entertains delighted guest Chung Kyu Loh, Seoul, Korea

breeze off with an "I'll be seeing you!"

The student took that literally and felt snubbed by Americans because they didn't keep their promise. When he was told that this was an American way of saying "so long," he understood and smiled broadly.

"MUCH OF OUR WORK with foreign students is on this person-to-person basis," Pastor Wagschal continues. He tells us about a charming girl from India who was ill and upset for the first days after her arrival. It was not until a patient church woman thought of experimenting with spices and got the taste into food that spelled *home* for the Indian, that she came out of her depression.

There was a dark-skinned, beautiful woman who was told, "We don't take gypsies" when she presented herself at the door of an approved housing address.

"It is not easy to heal the hurt," Pastor Wagschal says. He speaks also of a m from Ghana who, though not exposed race bias at the official level, was s ject to all kinds of petty discriminati at his lodgings. He was not allowed make or receive phone calls, had to t garbage to the basement himself.

MANY OF THE 7,000 foreign stude in New York are graduate students a prepare for positions of responsibility their home countries. Most come fr Asia and Africa. "With such responsil ity we dare not approach our task as we are playing games," Pastor Wagsch comments.

Although he is a Lutheran and is e ployed by his denomination, his work non-denominational and ecumenical approach. Most of the students are n Christian. Working as a member of t World Faith Committee for Foreign S dents, he co-operates closely with oth religious counselors on campus.

All are under the supervision of chaplain who heads up the religous wo at Columbia. Pastor Wagschal has offic at home and in Earl Hall, Columbia religious center for all faiths. Earl H has a full schedule of lectures, discu sions, social affairs, and worship.

Every Friday evening the Wagscha entertain the Lutheran Graduate Stude Fellowship at their home. A suppe served at cost, is followed by lively di cussions.

"It is difficult to measure our work Pastor Wagschal concludes. Each stude is different. He not only brings himse to our country, but also his backgrou —customs, family, religion. We do ou best to be faithful witnesses in all tha we do, trusting God to provide the in crease in His own time."

HALF A CONTINENT away from Ne York City, at the University of Minn

sota's Lutheran Student Foundation, Gordon Dahl, director and advisor of the international student program, tells about his work.

Mr. Dahl, a 1960 graduate of Luther Theological Seminary in St. Paul, is mature for his age but young enough to mingle as one of the students; close enough to their problems and interests to be a sought-after counselor. At the same time he is an expert program builder.

The international student program at the University of Minnesota is supported by the Women's Missionary Federation of the Evangelical Lutheran Church. Approximately 1,200 students from seventy different nations have found their way overseas and many miles inland to attend the university. China and India lead among the home countries.

Between 15 and 20 per cent of the Christian foreigners come from Scandinavia and Germany and find that many of their American fellow students come from Scandinavian and German immigrant families themselves. But a majority of the students from abroad are Moslems, Hindus, Buddhists and Sikhs and have their own ideas about Christianity, frequently colored by the memory of overzealous Christian missionaries that left the wrong impression about our faith.

PASTOR FRANCIS K. WAGSCHAL
Maturity counts

THIS DOES NOT MAKE it easy to develop a program cultivating understanding for the Christian faith, Gordon Dahl says. "Our approach is ecumenical, just as it is at Columbia and elsewhere. We try to encourage free discussion at which everybody may speak his mind even if he's in conflict with the creed of his guests."

Sometimes there have been amazing results. During last year's International Brotherhood Week, Pakistani student Mohammed Umer and Gordon Dahl wrote to the local newspaper on behalf of 14 Christian and Moslem students to emphasize that they had upheld both concurring and conflicting beliefs in an atmosphere of friendliness and mutual respect on campus.

Pastor Wagschal, commenting on what is being done in Minneapolis and elsewhere in encouraging "conversations" between Christian and non-Christian students through formal and informal contacts, emphasizes that the key to success is not only friendliness and hospitality, but Christian maturity. There are not too many American Christians who are equipped for the job. But those who have the necessary degree of maturity and reach out with respect and concern to the stranger within our gates do more to bear witness to Christ than a thousand words.

DON'T

do your Christmas shopping early

By Albert P. Stauderman

The most poignant incident in the Christmas story occurs when Mary and Joseph are turned away from Bethlehem's inn—crowded out.

Adding to the drama is the fact that Mary was "in the later stages of her pregnancy," to quote J. B. Phillips' translation of the Gospels. Before the night was over she had given birth to her son, Jesus. The inn that might have become the shrine of all Chistendom became an inn that missed its chance. Christ was crowded out before he had a chance to enter.

The incident has become a parable. Critics of modern life hold that the religious aspect of Christmas is being crowded out—relegated to a minor role. "Keep Christ in Christmas," they plead.

Actually, there has been a measurable increase in the religious observance of the Christmas holiday. Visual evidence is given by the many creches or nativity scenes which have taken their place on American boulevards along with the tinseled trees and the garlands.

The most convincing evidence of this trend is not in the number of committees organized or in the prominence given to slogans intended to remind people that "Christmas is Christ's birthday." It is in the growing concern of Christians that the Babe in the manger and the meaning of His birth be emphasized rather than Santa Claus and his charming reindeer, red-nosed or not.

If you had observed Christmas Massachusetts 300 years ago, you wou have committed a crime. The Pilgri who landed on Massachusetts shores 1620 spent Dec. 25 as a normal wor day. When some wanted to take the d off from work in 1621, they were pu licly scolded by Gov. William Bradfor

In 1659 the Massachusetts Bay Colo made Christmas celebrations illegal. T law said that "whosoever shall be fou observing any such day as Christmas, the like, either by forbearing of labo feasting or in any other way, shall fined five shillings."

The ruling came in reaction to Englis customs which turned Christmas into day of merriment, far removed from t strict and sombre spirit of the Puritan The English had even carried into the Christmas celebrations such pagan cu toms as the wassail bowl, the yule lo and the holly decorations. In Americ Puritans shunned such "popish" ar pagan rites.

Christmas was observed by Epi copalians, Lutherans, and Roman Cat olics, who kept other feast days an saints' days as well. They introduced ol world practices like the pre-dawn Julott services of the northern countries and th spectacular midnight masses of the Ro man Catholics. Puritan influence hin dered religious observance of the day i churches of the Reformed tradition fo many years, but recently they too hav joined in worship at Christmas time.

The deepening concern for the religious meaning of Christmas is evident also in the history of sending Christmas cards which started about 100 years ago in London. Now it supports a multi-million-dollar industry and imposes on the post office an annual crisis in handling the flood of Christmas mail.

Content and format of the cards have changed. The early ones were cartoons, or summer scenes with no religious identification. Religious Christmasy cards are of recent origin. Card manufacturers report that the market is now about evenly divided between religious and secular cards. So even if you get a card this year with the picture of a litter of puppies, don't say the world is going to the dogs. It may just be coming up from them.

THE GROWTH in religious concern for the celebration has not been able to keep pace with the commercial emphasis. The Christmas shopping season has become an economic necessity for a large part of the business world. Department stores rely on it. Some industries exist only to cater to the Christmas trade. Christmas accounted for department store and mail order sales of more than $2,500,000,000 in December of last year, according to a government report.

In the days of Charles Dickens or O. Henry, the Christmas gift was purchased on Christmas Eve, and the first Christmas lights were placed in the windows only when darkness settled on Dec. 24.

Even in more recent times, shopping was limited to the days immediately before Christmas. Gift-giving was simple, too. And the family didn't plunge into debt to celebrate.

How we have changed can be seen by the millions now absorbed through Christmas Club plans, layaway programs of stores and loans offered by finance companies.

Luxury items advertised and presumably purchased include gold-plated toothbrushes and toothpicks ($5 up), gold martini mixers ($2,000) or a gold tea set ($30,000). For Texans, a department store even offered a live steer—gift wrapped.

Merchants, who know that people spend more when they have more time to do it, lengthened the Christmas shopping season until it started right after Thanksgiving.

Shopping and merchandizing of Christmas items starts with the first of November. Christmas catalogs are in the mail even before that date. Christmas decorations hang in the business streets so long that they are worn and bedraggled before the day arrives—and so are the holiday jingles and tunes that blare from the amplifiers in stores and shopping districts.

THE WEARY BUSINESS of buying, selling, sending or exchanging gifts has soured many a sensitive person on the whole theme of Christmas. At best, they sigh with relief on Dec. 25 and say, "I'm glad that's over—at least for another year." Old Scrooge wasn't the only one to say,

"Bah, Christmas!" Even a child, keyed up for gifts he expects to get as a sort of inalienable right of childhood, may declare, "I don't like Santa Claus any more" if he doesn't get all the things he demands.

The social pressure that makes people feel the necessity of giving or returning gifts puts the false standard on Christmas. Too often the only motivation is, "Aunt Millie gave us something that cost $4.98 last year, so we must get her a $4.98 gift this year."

This is carried to absurdities, like the family that solemnly exchanged gold pieces in the days when such currency was still available. Each gave the other a gold piece, and got one in return. It was a fair exchange.

The present-day equivalent of such nonsense is found in union contracts which include a clause requiring the employer to provide a certain amount as a "Christmas gift."

ON THE OTHER HAND, it would be tragic to take away the privilege of giving at Christmas time. We remember God's great gift and are stirred in an effort to make some response. At the highest level, we enjoy giving most when there is neither an exchange or an expectati of material return.

You'll never forget the thrill of th Christmas when you were first able make or buy some small gift for someon You gave something of yourself—yo work, your savings, your time. In t same way, we find joy when we are a to help some charity or benevolence e pecting nothing in return but the sat faction of having done what we coul This is the spirit of the Wise Men.

This is also the spirit of Saint Nichola Santa Claus wasn't a short-order cle who responded to the demands of mo pets. He was a saintly bishop who learne about the needs of others and tried fill them as best he could.

IF YOU ARE RESTLESS about Christma with its incessant insistence that you bu and address dozens of cards, shop for an wrap presents that may or may not b wanted, rush to a round of celebration why not stop right now and try to di fine the true meaning of the day?

It's the birthday of a Prince who can to remove hate, fear, greed and distrus He came to give men a new sense o peace, a new standard of love, a ne level of hope, an abiding calm.

We have seen his star. We kno enough to come to the Manger to wo ship. If we do so, bowing humbly an giving gladly, we may be able to shak off some of the oppressive requiremen of a social holiday and replace them wit the pure spirit of a day when God's won derful grace was made known to men

After the shepherds had come to th manger at Bethlehem, and had seen th newborn Child, they returned "glorifyin and praising God for all the things whic they had heard and seen." That's th spirit we ought to be able to echo o Christmas Day—and even on the da after, and on through the year.

Maturity and You

THE TROUBLE IS, we get things all out of proportion. We take a stand, so often, for unimportant things and we watch the important things go by. We have excitement over the trivial, apathy for the consequential. And we are more ready to remember one item of bad than a whole life full of good. We dwell in the shadow of imbalance, we get things out of proportion.

I KNOW A MAN who knows just how many beans there are to the cup of a certain brand of instant coffee, who remembers just how good cigarettes used to taste, and who believes that his gasoline will take the worry out of winter. But if you asked him who said, "In my Father's house are many mansions," he'd probably say "Jack Kennedy," in an attempt to cover his ignorance.

THERE ARE MEN of some consequence in this country who will bravely charge against an imaginary windmill but who melt like cowards before the positive challenge of some social injustice. There are those in the South who raved against the ideas of Darwin when Scopes was on trial in 1923, but who ignore the struggle for integration in the 50s and 60s. Many men in the North scream hell-fire upon the segregationists but stand ready to collect outrageous rents for their 20th-century ghettos in Detroit, Chicago, Kansas City, Manhattan.

IN SOME HOUSES you couldn't find dust even over a garage door after eight weeks of summer drought and wind, you could eat oatmeal off the floor at the back entrance after the rainiest day in April and the household magazines are stacked and filed according to the Dewey Decimal System. The children are scrubbed, combed and antiseptically clothed.

But the lives they live are all disorder, their affections are all scrambled, their love unsure, their need for parental companionship and sympathy unmet.

MATURITY MAY BE DEFINED as that orientation towards life which puts things in proper order—grief where it belongs, and joy in its own place—pleasure where pleasure is full, and restraint when the time requires it—serious consideration of weighty matters, flippant regard of good humor. Maturity is marked by a sense of proportion.

CHRISTIAN MATURITY IS THE MARK of the man who knows who God is, what he has done and what he continues to do and who, in this knowledge, knows who *he* is and what he needs. To be maturely Christian is to live with a sense of proportion about God's sovereignty over all things, and hence to know that all we have we have from him.

—ROBERT E. KARSTEN

Front-page stories tell us daily about the turmoil of African countries trying to make independence work. Here are comments by African Christians on

the burden of freedom

AFRICA IS FAST GAINING its independence. Some areas speak of getting their independence tomorrow. Others have it already. In the independent countries the Christian Church stands at the crossroads.

Which road will its members choose? The road that will lead to their own splinter sects, or the road that will lead them to stand firmly in the Church of Christ?

There are a number of churches today where the African is assuming a greater responsibility. There are some where the African is the leader. This does not mean that the former church leaders are simply removing the burden of leadership from their own shoulders or seeking to gai political favour.

It is happening according to God plan. The time is right. But where th church is in its early infancy and no lead ers have arisen, the leadership is still i the hands of missionaries.

I RECENTLY READ that in the Congo "the Church of Christ has been givin considerable thought to the future an has finally developed a form of organiza tion and a constitution which places al authority and responsibility in the hand of African believers."

The fact that many church bodies ar turning the authority over to Africa

leaders does not mean, I am sure, that the structure of the Church of Christ will be rearranged and changes made in its doctrine. It will remain steadfast as always—in the hands of African Christians.

If the transfer is from God, Africans will not leave their churches to start their sects or seek satisfaction in becoming self-made leaders of their "own made" churches.

IN THESE DAYS of political struggle, the church is faced with this task: to direct all its active and potential power to Christian fellowship and to develop understanding among Christian bodies.

Let the African take the lead where this is possible. Much good will come of it, not the least of which will be a redirecting of the craving to break from the recognized church in an effort to feed the spirit of nationalism. These energies will be channeled into work for the Church of Christ.

JEREMIAH M. XULU

South Africa

Words are not enough

IF IT IS TRUE that Africans are ready for leadership, they should show it. They must prove their capability.

It is not enough to *tell* the world about their readiness to take over the leadership. Their actions must show that they are prepared.

History reveals the great work that the churches have performed for the development of Africans. Where did the European missionaries get the money that they use in their activities for the church throughout Africa?

They received it from the home churches, from the churches overseas. It is an unchallenged fact that if the overseas Christians had not sacrificed, much of the work done in Africa by missionaries would have been impossible.

WHEN ARE AFRICANS going to ease the burden of the overseas churches and support the church in Africa? Now is the time for Christians on this continent to take the responsibility which for many years has been met by Christians abroad.

To some so-called Christians in Africa, the church is an organization which squeezes money from the people. Some even go so far as to accuse the clergy, especially the Europeans, of misusing church money.

Some Africans say: "We like the church, but since these white missionaries take all the money we give, we have lost interest in its activities."

IT IS A PITY that in these days, when Africans demand leadership, there are some who still make these unfounded accusations.

The church needs *your* gifts. When will you make *your* contributions?

That is a question for all Christian believers. If it can be answered with these words, "From now on I will try my best to help my church," the church will have before it a promise which, if fulfilled, will bear much fruit.

But as long as African Christians do not willingly give to the church, and indeed, as long as his gifts are small, the church will not rise to its full effectiveness in Africa.

B. M. MASILO

Basutoland

THESE COMMENTS APPEARED IN "AFRICAN FEATURES" ISSUED MONTHLY BY THE AFRICAN WRITING CENTRE IN KITWE, NORTHERN RHODESIA, UNDER THE EDITORSHIP OF THE REV. DR. WESLEY SADLER

Walter Wright's world is a madly spinning globe rotating around an endless succession of things to do. But what happens when the rotation stops?

Prepare for Failure

By J. Russell Hale

When Walter Wright hit bottom he had come to church. His expected promotion had fallen through. His frantic drive forward and up on the ladder of success had come to a dead stop. "I'm finished," he told me. It was a whale of an admission.

I served Holy Trinity Church in Hamilton Estate, and Walter Wright was the symbol of a suburban man to which Holy Trinity ministered. Walt was not alone. There were many men like him in the split-level bedroom community which had developed overnight from a sleepy little village with a four-room schoolhouse and a Grange to a busy town of station wagons, sputtering lawn mowers, PTAs and Junior Women's Clubs.

The men were eager, young and promising. Shave at six, breakfast at 6:22, commuters' special at 7:12, office 8:45. Then conferences, correspondence, reports, business luncheons, more reports. Home on the 5:43 (duration of ride, two cocktails), hop into wife's waiting car, dinner, neighborhood group meetings, church group meetings. Life's short. You've got to live it all.

The women were busy as chauffeurs for a growing family, home, church, community work. The children knew that the world was constantly producing new things for them to use and play with and wanted them all. The Wrights were in debt. So was most everybody else at Hamilton Estates.

When I came to Holy Trinity six years ago, the quaint, old church had already had its face lifted. The colonial charm was still there, but the chancel had been refurbished with the proper appointments.

A spacious narthex had been added—"It gives people a place to be friendly," the council told me. The new church office had Currier and Ives prints on the wall, and the dough-box end table next to my captain's chair was stacked with church yearbooks, *Parish Practices that Work* and the latest issues of *Church Administration.*

Services were well attended, two each Sunday with double-session Sunday school sandwiched in between. On festival occasions there would be extra services. The Sunday school was jammed, even after we built a new parish school annex.

The congregation ate up denominational programs with gusto—sector projects, church-attendance campaigns, evangelism crusades, parish education surveys, a united women's program with nine circles, three Luther Leagues plus scouts, cubs and brownies.

It was results that mattered. They

WELL-SCRUBBED SUBURBS ON PARADE
The problems look on

were getting them to their satisfaction. The statistics would make any pastor puff up at the synod meeting.

I COULDN'T GET AWAY with half-prepared sermons at Holy Trinity, even though I sometimes wondered how I would find the time to prepare them. There were some weeks when I felt like throwing my date-book at the devil.

But even though my hours were filled from early morning to late evening, time had to be found to prepare the sermons. I had heard too many men tell me about their despair when their soaring success story suddenly broke off and left them with a feeling of total loss. The Walter Wrights of Hamilton Estate were good at racing after an elusive goal. If the goal disappeared beyond the horizon there seemed to be nothing worthwhile living for.

I knew that my sermons had to speak

to their situation. Here was an important part of the mission of my suburban parish. But what could I say?

I couldn't dip into the barrel of leftovers. The message was still the gospel, the themes were still biblical. But they had to be geared to the world of all the Walter Wrights in Hamilton Estates.

They would expose their shaky foundations, their false securities, the sickness of this strange suburban heaven in which they were living. I would have to tell them that the man who knows that he belongs to God does not have to tremble about losing his membership in the country club.

THIS MEANT PROCLAIMING a gospel that had roots in a God who had never abandoned his creatures. Roots in the Christ whose mission had been to find the lost, accept and restore them. Roots in the church whose historic and contemporary burden was to pronounce the words of absolution and fellowship.

But I would have to do as much listening as talking. Listening to the alcoholic and the young man with a coronary; to the divorcee and teen-ager in trouble; to the harried housewife and the tired-out church worker; to the salesman who'd been cheating on his expense account and the advertising executive whose daily decisions disturbed his conscience; to the firecracker crusader who was "pooped" and the zealot who didn't know when to stop; to the successful and the failures.

All needed to know that I could listen without being shocked, but even more that I would accept them as persons rather than punches on the IBM card, a tool on the production line or a statistic on my annual parochial report.

HOLY TRINITY'S packaged programs would have to be changed to be relevant to suburban needs. Walter Wright wasn't impressed when the congregation outdid Eastern Metals Corporation in efficiency. Stewardship here would have to be less concerned with goals than with Christian motivation.

Evangelism would have to be wary of manipulating people for the sake of membership drives. Parish education in suburbia might well be less concerned with superficial training of the many in favor of more intensive wrestling with the few.

Our organizational life was inherited from the rural past and updated by borrowing methods tried and tested by business and industry. Perhaps it had to be shelved and replaced by small groups where people equally aware of their need to explore their faith would establish a dynamic fellowship, where they would study together the meaning of Christian vocation, marriage and family life.

I LOOKED AHEAD as I tried to picture the Holy Trinitys of tomorrow's suburbia U.S.A. where we would minister to an endless procession of Walter Wrights, meet them and their anguish while they were with us, give them roots in the Christian faith so that, as they moved to the next suburb and the next Hamilton Estates, they would be better equipped to suffer the failure that would inevitably wait for them, at some point of their lives.

Already I could see the new heavens on earth being bulldozed out of the farm fields around us. The city was creeping closer to our back door. In another decade Hamilton Estates would lose itself on the exploding city's growing edge.

No, we wouldn't be the city's prettier face for long. Time would come when we, and all the Walter Wrights with us, would lose our youth and face a new task as we grew older.

WHEN LIFE SEEMS LIKE A BROKEN-UP JIGSAW PUZZLE WITH SOME OF THE PIECES MISSING, TIME HAS COME TO STOP, LOOK AROUND AND

let the 'phone ring

BY RUTH HAYWARD

BESSIE GRAY ran to the telephone, hurriedly wrote down a list of names that the school president wanted her to contact about the bond issue. It was the third call for club or civic help that morning. Then she went to the door to receive a working kit for the current United Fund charity drive: "We're counting on you doing as good a job as you did last year, Bessie."

"Mommie, Mommie," small Ted was calling from his bedroom, recuperating from the measles. "Some of my puzzle is missing, and I can't make a whole picture without those fragments. See?"

In the doorway, his mother looked at the littered bed, with the stiff piece of cardboard over her son's lap, where Ted was trying to piece together the small jigsaw fragments.

"Maybe you've lost some of them?" she asked. The telephone was ringing. The tea kettle was up to boil and whistled. She ran first to the kitchen to stop the noise before her nerves snapped. The phone stopped ringing before she could reach it.

OUT OF BREATH, and looking at the clock, she used the hot water to dissolve the cherry gelatin for Ted. How would she ever get to the grocery store? Like it or not, the rest of the family would just have to eat Ted's convalescent food . . . soup, crackers, gelatin.

And Jean's new dress? When would she ever find time, with all the duties she had accepted, to put the hem in? And the child had so wanted the dress by tomorrow when the debate club met with the Chamber of Commerce. Jean would just have to understand that mothers were sometimes even too busy to do things for their own families.

"Mommie, Mommie," Ted was calling again. "Will you help me find the pieces of my puzzle?"

"Just a min—" There was the telephone again. This time it was a neighbor with a long story of woes. "Bessie, honey, you're such a good listener, I just had to talk with you . . ."

On the coffee table she saw a letter she was supposed to have mailed earlier for another neighbor. Now the postman was gone and it would mean a special trip to the post office.

How thick the dust lay on the dark wood. Where should she start first? Maybe Ted could stay alone a while so she could dash over to the Garden Center and give the financial report they had asked her to prepare.

LOOKING UP from her distraction, she saw Ted standing at the door, thin and lonely-looking in his oversized pajamas. She had forgotten his morning pick-up of raw egg and milk. She looked at his thin hands and saw several pieces of the puzzle he had been working on so quietly in his room alone.

Her heart twisted. She smiled at him, turned back to the still-yakking receiver and said firmly, "It was nice of you to call, Agnes, but I've got to go and find something for Ted." She hung up the telephone and turned to the little boy.

"Did you find the missing fragments, Son?"

He shook his head and started back to his room. "And it would make such a pretty picture, too . . . look, there's Jesus, and Mary, and Martha . . . only they aren't all there." He climbed back into his bed carefully, so as not to disturb the assembled pieces.

She stooped and looked under his bed. "Here are some." She found another piece under his pillow and one under the bedspread.

"Oh, good," he said. "That will make a whole picture. Do you remember the story of Mary and Martha, Mommie? It tells about it on the inside of the box cover, see?"

SHE TOOK IT and sat on the chair by his bed and read, while he fitted the missing fragments and made a whole picture, matching the one on the lid.

"There," he said, leaning back, "it's a whole picture now. Jesus, Mary, Martha . . . everything in place."

She touched the picture carefully, smiling gently at his pleasure in his final accomplishment.

"Thank you, Mommie, I never could have made a whole picture if you hadn't found the pieces. Somebody even mixed up a part of another picture with this one . . . and when I tried to use them it made a real mess, you know?"

"Yes, dear, I know," she agreed, almost in a whisper. Then she sat silently, feeling the first sense of peace she had known in a long while.

For such a long while she had felt "fragmentized," like a jigsaw puzzle with some pieces missing, some that did not even belong to the set. Yet she had been

trying to make a clear picture, stubbornly trying to fit together misshapen, unmatching pieces, ignoring the fact that vital pieces of her life seemed lost.

WHAT WAS the true picture of Bessie Gray? Was she community worker, school chairman, club woman, gossip recipient? Who was she?

Before she tried to piece together minor pictures of herself, should she not look for the lost pieces to make a complete major picture? What and who was she meant to be? What was her true pattern?

But, her mind argued, do not people *have* to have civic responsibilities, have to help in school, clubs, to be neighborly? Probing within, she remembered encounters with her husband, with Jean and Ted . . . and wondered, uneasily, if she had not failed them in trying too hard to be too many things to too many people.

Tomorrow she might be able to help in other directions, might find time to be a completely different personality . . . after she located all the fragments she would need to compose today's picture.

TODAY SHE HAD a family who needed her . . . not as a seamstress, scrub woman, or cook . . . but as a wife and mother with focus and perspective on her job, an enjoyment and dedication to it.

She looked at the biblical jigsaw puzzle. There was something of the Mary-Martha in her own life picture, and there was nothing wrong with that. But it was wrong to lose some of the essential parts of a picture, and to try to fit strange, unmatched fragments in the frame.

"You know what?" Ted leaned back against his pillow. "Bed's not so bad when *you* have time to be with me for awhile. You don't have to go to a meeting today, do you?"

Bessie stood up. "No, dear, no meeting . . . except with an egg beater! I'm going out and whip up your snack. Then we can put together another jigsaw puzzle—just the two of us."

Ted nodded eagerly. "Yes! But I'm not sure we have all the pieces in the other sets!"

"We'll find them," Bessie said confidently. "Working together, no jigsaw puzzle will outwit us. We know how to find the right pieces and how to fit them together now!"

THE TELEPHONE RANG. Bessie Gray continued on to the kitchen without picking up the receiver. The telephone, she knew, would ring again and again. This moment would never come again. It was good to have all the fragments, finally, to complete a whole picture.

Tomorrow was an unknown puzzle, like a mixed-up jigsaw puzzle. But today was already filling in, making a clear picture with all the needed pieces ready to be used.

WHILE HE WAS president of Harvard Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul? —FRANK S. MEAD in *Tarbell's Teachers' Guide* (Fleming H. Revell Co.)

One Christmas tree in the White House this year will stand out because of its unique decorations. They were made by a Lutheran congregation in Virginia

Chrismons set a new trend

By Kenneth Crumpton, Jr.

There has been so much said and written about the secularization of Christmas, it becomes almost a platitude to talk about it some more. We have Christmas parades without Christ, Christmas trees decked out with every symbol except a Christian one, Christmas music that has little to do with the holy day we celebrate.

In our congregation, Ascension Church in Danville, Virginia, we have a member who didn't talk about the secularization of Christmas. She did something about it. In the fall of 1957 Frances Kipps Spencer set out to design a new kind of Christmas tree ornament that would take its inspiration entirely from early Christian symbols. She then produced them in plastic and gave them a name. She called the ornaments *Chrismons*.

The Chrismons made their first appearance on our 20-foot tree at Christmas 1957. Within two years, our Chrismon-bedecked tree became a major attraction in the community. Over 1,500 people came to see it during the Christmas week last year. By then our Chrismons had grown to the impressive number of 175. Three hundred small white lights gave them brilliance.

The Rev. Kenneth Crumpton, Jr., is pastor of Danville's (United Lutheran) Ascension Church

WOMEN BEGAN TO WORK ON CHRISMONS IN JULY
husbands and children were welcome helpers

PEOPLE IN THE COMMUNITY talked about it wherever they went. If the Chrismon could bear witness in church, what about the home with its pagan and semi-Christian symbols? Little children sometimes learn of Santa Claus before they learn of Jesus Christ and the meaning of the Nativity.

Plans were made for production of small, home-sized Chrismons by the women of the congregation assisted by members of the Luther League and several men. Talents long hidden were brought forth for the various stages of fabrication. Training classes were held. Members worked together with a com-

DEDICATION OF DECORATIONS WAS REFORMATION SUNDAY
each brought his own

mon purpose. They produced some 6,000 ornaments.

Strange scenes took place throughout the community. A young woman arrived at the monthly meeting of a club, sat down, took some pieces of white and gold from a paper bag and started to work on them. In the chair next to her, a man grinned and said, "You're a Lutheran!"

You could see a tall, dignified architect sewing gold butterflies on white styroform crosses.

EARLY IN SEPTEMBER, a thirteen-year-old boy said to his mother, "We haven't gone on as many picnics this summer as we used to."

"No," she said. "We've been working on the Chrismons."

Many families worked together with mother, father, and children making up the production line. Even a six-year-old discovered someone was needed to cut labels for the packaging.

It could even be said that one person ate Chrismons. That was the morning a husband decided his toast tasted like styroform. He knew the taste of styroform because he had cut hundreds of circles on his band saw.

Turning the toast over, he found it was covered with the same fine, white dust. His wife had been tracing the outlines of the styroform circles on the kitchen counter, where breakfast was being prepared.

AFTER MANY MONTHS of labor, we held a special service of dedication at Ascension Church. A Chrismon made by each person was brought to the altar. These Chrismons were sent as love gifts to the Lowman Home for the Aging, at White Rock, South Carolina. The congregation also sent complete sets to President and Mrs. Eisenhower at the White House, Bishop Otto Dibelius in Berlin, and to Dr. Franklin Clark Fry.

News of the Chrismons spread over the country. Churches of many denominations requested directions for making their own ornaments. Detailed drawings and directions were sent to all. Demand for the small home-size Chrismons far exceeded the ability of the women and other helpers of the church to produce them. This led to the signing of a contract with a national manufacturer, and small-size Chrismons are now being made and distributed throughout the country to revive the symbolism of faith.

LITTLE FOUR-YEAR-OLD John had just entered the church and was sitting by his mother. "Is God here?" he whispered. "Yes," answered the mother softly. Said John, "I didn't see his car outside when we came in."

ADULTS GIVE CHILDREN many false concepts by their use of symbolic words and phrases.

In their minds we limit God when we speak of the church house as God's house. Rather we should say, "This is the church house, a special place where we learn about God." Our homes belong to God, too, and we want our children to think of him there.—CLAUDIA ROYAL in *Teaching Your Child About God* (Fleming H. Revell Company)

FIVE MAKE A FAMILY

Pastors and Parents

IT IS ALMOST winter here. And winter means making ready for Christmas. We ought to be in the Christmas mood all the year, Pastor Ittel reminded us last Sunday. He's right—but we put Christmas and Christ's coming in the background. Then, in December, we bring the season out of mothballs, dust it off, dress it up with spangles, and celebrate Christmas. Every year we resolve to keep Christmas the year around. Every year we falter in this resolution.

"It must be discouraging for pastors," I said to Dan on Saturday. We were in the basement looking for the base for the Christmas tree.

"What must be?" Dan laughed. I laughed, too. Sometimes we think so intensely that we are sure our companion is following our thoughts.

"I was referring to pastors and Christmas," I explained. "You know that a pastor—and many other people—lives in a year-round Christmas spirit. For him Christ is born every day. How discouraging it must be for a pastor to see his congregation make a big fuss once a year."

DAN STOPPED his search for a moment. "I suppose it is discouraging. But how many things must be discouraging to a pastor!"

"Such as?"

"Oh . . . he marries a sweet, loving couple. The next year they sue for divorce. Or . . . maybe the nicest girl in the choir has an illegitimate child. Or two women quarrel over the way the church kitchen should be cleaned."

I glanced at Dan quickly. How did he know? Two women *had* quarreled over just that silly thing this fall.

DAN CONTINUED. "Pastor Ittel once told me that only the knowledge that Christ stood with him gave him courage to go on sometimes. A pastor hears so many things that we never hear. People confide in Pastor Ittel and Pastor Hanson."

"People confide their sorrows and troubles," I said. "No wonder a pastor is discouraged. Does anyone ever tell a pastor how happy he is?"

"Oh, yes, Connie. Some people never tell their sorrows to others . . . only their happiness.

"Here it is!" Dan reached to the back of a shelf and pulled out the base for the tree. "Christmas is on the way. We have the foundation."

"That's what I mean, Dan. We think Christmas is a tree and gifts. After Dec. 25 is over, Christmas is over. That's what must be so hard for a pastor."

"I think you're wrong." Dan set the base on his work bench and blew the dust. "Have a rag I can use?"

I passed him a cleaning rag. As he dusted, he talked. "I don't think Pastor Ittel worries about his congregation celebrating Christmas only on Dec. 25. He's more aware of our thoughts and actions than that. To him it is Christmas every time the congregation gives a gift to foreign missions or sends a son into the ministry or welcomes a new family into the church . . ."

". . . Or cleans the kitchen—even if accompanied by arguments," I added.

DAN NODDED. "Sure. The Christian life isn't just Sundays and holy days. It's every day . . . everything we do."

"But don't you feel, Dan, that most of our daily life is so secular and unconcerned with religion?"

"No. And you shouldn't feel that way. When you bring up a family well, you do God's work. When you do your work competently, you work for God. When you help someone, you really do it in his name."

Dan laughed. "I sound so sure, don't I? That's because this was our conversation at Lutheran Men's group last night. I wanted to wake you when I came in and hash it all over with you."

"I can follow you better today," I admitted. "I'd had an argument with Karen before bedtime last night. I didn't feel very Christian."

"What was it about?"

"Karen wants to go to a party at Louise's. Louise is one of the new crowd at high school. They're having an unfortunate influence."

"What's wrong with a party at Louise's?"

"Nothing. It would be fun. Only . . . Louise boasted that she had persuaded her parents to do the disappearing act for the evening and leave the house to Louise and her guests. I don't approve of parties like that. You and I don't hang around and spoil the fun when Karen has a party, but we're here some place in case of need. Several mothers have discussed the parties Louise's crowd gives."

"So Karen thinks you're an old witch who's trying to put her behind bars!" Dan laughed. "I'm on your side. Let Louise come here as often as Karen pleases. But let's keep Karen toeing the mark."

"Karen feels she should be free to make her own decisions — now that she's a senior," I reminded him.

"I know. But she's still not adult enough to make *all* the decisions. I think we must help her. Pastor Ittel would say this was our duty as Christian parents."

SOMETIMES I wonder if I should be unrelenting or if I should give in and have my child say, "Mother, you're wonderful! Thanks for letting me go to Louise's party." I do want to be liked by my children! Dan thinks it's better to be stern on moral issues and not worry about whether the children love us. He says they love us—no matter what!

"Mother?" Karen's voice from the top of the stairs. "You down there?" Her voice sounded less angry than it had at breakfast.

"Your father and I are on a search party," I said. "Want me?"

"No. Just telling you I'm going over to Alice Anderson's for a couple of hours." A pause, then, "You know what? Alice's father won't let her go to Louise's party, either. He's tougher than you are." Laughter from the stairway. "Alice said he shouted. He told Alice she'd better tell Louise why so many of the people she invited can't come."

"Will Alice tell?"

"I don't know. Alice and I feel sad for Louise. Her parents don't worry about her much. We're asking her to join us this afternoon." Dan and I grinned at this switch in attitude.

Her footsteps receded and the door banged. "See, Connie. Her hard feelings are temporary," Dan said. "She knows we're right."

"I suppose I'm in the same state as a pastor is," I commented. "Discouraged . . . then suddenly happy because someone has seen the light."

WORSHIP NOTEBOOK

FASHIONS IN CHURCHES

EARLY THIS SUMMER I received a large volume which has taken me a long time to read. I won't say that it has made me change my mind completely about worship practices in the church and that I am now traveling in the opposite direction. (Was that a faint cheer I heard from some readers?) Let's just say that the book has required me to do some careful rethinking of a lot that we do in worship.

The book is *Fashions in Church Furnishings—1840 to 1940* by Peter F. Anson (Faith Press, London). If the title jolts you a bit, you have reason, for fashions both in churches and in the people who go to church is what the book is all about.

In addition to many photographs, there are excellent line drawings by the author depicting women in the styles of the times worshiping in churches with styles to match. While it may suggest the old game of which-came-first-the-chicken-or-the-egg, the reader will soon see that the one has a distinct bearing upon the other.

The author is an Anglican turned Roman but this book deals more with Anglican churches than with Roman. Here one follows that whole development of the design and furnishing of Anglican churches through that time once grandly, but now derisively, called the Victorian era.

THE WRITER is honest enough to admit however that while he has been rummaging in ecclesiastical parlors and attics, he is well aware that most Anglican clergymen are only too anxious to do away with the hangover of that time. Even the commercial houses, renowned for their ecclesiastical art, prefer—says the author—that no reference be made to their productions before the second World War.

Anson's chronicle begins with the famed architect Augustus Welby Pugin (1812-52). His was a passionate crusade to destroy ugliness by return to the Gothic. The wood screen, a great wooden, pierced fence separating the nave from the choir and usually surmounted by a great crucifixion scene, was one of the characteristics of his restoration. Like so many others before who have spoken with freshness to old ways, Pugin soon had his imitators. His *A Glossary of Ecclesiastical Ornament and Costume* became the bible of church decorators.

If Pugin had been passionate, the "second-stringers" were well-nigh fanatic. "Of course there must be a chancel screen, otherwise how can we fully appreciate the separation between the Church Militant and Triumphant? Even the intricate tracery of the Gothic screen typifies the dim vision we have of the Church in Glory. The locked gateway keeping layfolk out of the chancel is a reminder of the difficulties of getting into heaven."

Gothic was the rage. "Heaven could be reached only by passing through a pointed arch. no matter whether it was Catholic or Protestant."

SUCH A VIEW hardly seems startling, let alone occasion for a crusade. From our vantage point Gothic is not unusual, but in the first half of the 19th century

things were different. The black gown was used by most Anglican clergymen until about 1850, and only a few dared to wear a surplice. A surpliced choir was considered quite extreme, as was a midnight celebration of the Eucharist on Christmas Eve, and one woman was shocked to enter a London church and smell incense. But above all, the cross on or near the communion table (altars were considered Romish) was almost completely unknown.

About 1847 a Miss Marian Hughes made a chasuble out of two Oxford M.A. hoods sewn together. "This striking red silk vestment is believed to have been the first chasuble worn in an Anglican church for three hundred years." In 1864, so it is believed, St. Mary Magdalene's Church, Minister Square, London, was the first to adopt eucharistic vestments.

People soon became excited about such matters. Those who followed the trend, burning incense and sanctuary lamps secretly, advocated changes in the church. Altar chairs, in which the clergy were required to sit facing the people, were considered an abomination. Symbolism came to play a growing role in the fad.

It was a time when the Victorian parlor was the center of family life, and in their cozy, plush interiors, outfitted in the formal attire of the age, the new "decor" of the churches evoked much to talk about. While *Punch*, the British humor magazine, made fun of the movement, men and women argued heatedly over the shape of the stole, the cut of the chasuble, the design of a dalmatic.

THE LADIES were especially busy. All of these extra furnishings provided a field day for the sewing circles. What with all sorts of paraments, linens, and vestments now considered to be the proper thing for worship, what better way to supply them than that the leisured ladies ply their hands? This was not only true of England. A magazine published in Germany appeared under the title *"Kirchenschmuck, ein Archiv für Weibliche Handarbeit"* ("Church Ornament, a Magazine for Female Handy-work").

Sometimes however, the results were not happy. "A few of the clergy . . . tended to share the views of the Rev. Francis Arabin, B.D., in *Dr. Thorne* (1858), who 'delighted in Lecterns and credence tables, in services at hours in winter when no one would attend . . . and in all the paraphernalia of Anglican formalities which have given such offense to those of his own brethren who live in daily fear of the scarlet lady.' Yet the majority of these Tractorian incumbents emulated Dr. Arabin, who had scorned matrimony for many years and ended up marrying Miss Gresham, with the result that her rival, Miss Gushing, joined the Independent Methodists. She cut up the cover she had embroidered for a credence table, and made it into slippers for her favorite preacher."

(*Continued next week*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Live with children?

QUESTION: If one is unable to live in peace with a member of the family is he failing as a Christian? I have lived with my married daughter for many years.

After being widowed it seemed kind and loving when Lou and Dwight invited me to make my home with them. I have gladly contributed my share of the expenses, helped with the house work, and sat with the babies. On the other hand, they have always invited me to join them on visits to friends, to attend church, and to take part in activities with them —to go to concerts and movies, and to share their vacations with me. Of course I have not accepted all of these invitations. Furthermore, I am always considered one of the family when they entertain.

Outwardly it has seemed a remarkably satisfactory situation. We have been fortunate to get along so well together. But, in spite of all of this, I should like to have my own apartment or home, no matter how small. Dwight and Lou are still young, the children are nearing their teens, and the hustle, bustle, noise, and late hours are wearing on me, and on Lou, who feels she must "shush" everyone for my sake.

I love them all, and they love me, but my nerves are getting tense. I would like once more the freedom of caring for my own little place and having it as I want it, instead of acquiescing to another's tastes and habits. I feel sure Lou would appreciate that same peace and freedom. Would it be wrong for me to make the break? Is there something decidedly wrong about this undercurrent of friction? I pray for peace. But I seem to be breaking the peace. Even though I can afford to take care of myself, I have not been able to bring myself to talk to them about the problem.

REPLY: There isn't anything wrong with you or the young family. They are living out the interests and desires which are natural to their ages and situations. You are at a different age and stage of life, and you want to fulfill your interests and yearnings. Each is entitled to freedom to live in a way that is satisfactory to him—as far as it doesn't interfere with anyone else's happiness and welfare.

Each should recognize the differences in outlook which the years bring. Naturally the noise of children is more difficult for you to bear than for the young parents. Being "shushed" must be annoying to the children—and to the parents.

No matter how good the intentions and no matter how great the love, there will be some conflict. It would probably be better for all concerned if you could find a suitable place for yourself, so that you and the young family may each live in a more natural and satisfactory manner.

It certainly is not unchristian for you to desire your own place as long as you are able to manage your affairs. You are fortunate to be financially able to make the move—most people with such a problem are hindered by a lack of money.

Why not find a suitable occasion to talk over the difficulty with Lou first, then with the couple? Assure them that you have appreciated their numerous kindnesses and that your love for them will continue. Explain exactly what the trouble is, and why you feel that it would be better for all if you could live alone. Express the hope that at some future time, when the circumstances have changed, and when you may need to be with them, you may return. Perhaps they can help you find a desirable apartment or home, far enough away to insure independence, but not too far for visits and a degree of co-operation.

BOOKS

CHRISTMAS SHOPPING LIST

The Day Christ Was Born. By Jim Bishop. Harper. 80 pages. $3.50.

Just in time for Christmas comes this skillfully elaborated story of the betrothal of Joseph and Mary, the annunciation, the journey to Bethlehem, the birth of the Christ Child, the shepherds and wise men. There are four full-color pages of ancient nativity paintings and eight pages of black-and-white photographs of present-day scenes in the holy land. It is a book made to order for Christmas giving.

The Days of Christ's Coming. By Dorothy L. Sayers. Harper. 32 pages. $1.50.

A brief and eloquent restatement of the nativity narrative in a small book profusely illustrated in medieval style.

My Favorite Christmas Story. By Roy Rogers. Revell. 64 pages. $1.50.

If you like Roy Rogers, you'll love this. The nativity story with a cowboy twang, like saying "there was a mean polecat, that Herod."

Christmas. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg. 67 pages. $1.50.

If this big paper-back didn't come out on time, it wouldn't be Christmas. For 30 years these attractive miscellanies of Christmas lore have been appearing.

The Christmas Tree. By Daniel J. Foley. Chilton Company. 159 pages. $3.50.

An attractive collection of information and stories about the Christmas tree, carefully researched (Foley says that Luther's Christmas tree "has been relegated to the realm of tradition"). It has numerous suggestions on how to decorate a Christmas tree. Abundant and attractive illustrations.

Stories of Yuletide. By Ernest K. Emurian. W. A. Wilde. 113 pages. $2.

Stories and poems regarding Christmas (no illustrations). Such as how Joseph Mohr wrote "Silent Night."

Come to Christmas. By Anna Laura and Edward W. Gebhard. Abington. 48 pages. 75c

This paper-back is a bargain, "a family book of praise, prayer, and activities" for 75 cents, with well-balanced content and well printed.

TO GIVE ANY TIME

The Old Testament. Illustrated by Marguerite de Angeli. Doubleday. 256 pages. $6.95

Give this book to a bright eight-year-old or not-quite-so-bright 10 or 12, and it should awaken a life-long interest in the people and places of the Old Testament. Some of the best stories from Adam and Eve to Daniel (in King James translation) are here, accompanied by a generous collection of pictures (31 four-color pages, 128 black-and-white drawings) by a famous illustrator.

The Lord's Prayer. Franklin Watts, Inc. 24 pages. $5.

You might give this to your pastor or to some other person who has a sense of the holiness of beauty. The book consists of the text of the Lord's Prayer on folio-size pages and 11 full-page paintings in color (printed in the Netherlands).

LONESOME OLD AGE

The Big Ward. By Jacoba Van Valde. Translated from the Dutch. Simon and Schuster. 120 pages. $3.

Everyone who has ever visited a convalescent home or the geriatrics ward of a large hospital will recognize the unusual empathy of the young Dutch author. In describing the daily routine and the emotions of several elderly patients on "the big ward" she has combined stark realism with a tenderness and wisdom which leave the reader moved and distraught.

Lonely old people like Mrs. van der Veer are all around us, in church institutions for the aged, in private nursing homes, in county infirmaries and state hospitals. They live with their memories which give little com-

fort because they belong to the irretrievable past and they dread the future because it holds neither hope nor promise. "The inescapable moment will come when I shall have to pass through the tunnel, right to the end. What will I find there? I am afraid . . . O God. Help me. Please don't leave me alone, groping in the darkness . . ."

The anguish of having to move out of one's own apartment, of losing one's identity, the lack of privacy, the gradual estrangement from former friends, even children, the peevishness and senile regression of some other inmates which must be endured every day, are described with rare sympathy and great literary skill.

This is not a pleasant book. It has no happy ending. But it ought to be read by everyone who has some concern for our elderly fellow citizens who must spend their declining years in some institution.

Greensburg, Pa. CARL J. SCHINDLER

IMPLICATIONS OF EUCHARIST

The Eucharist and Liturgical Renewal. Edited by Massey Hamilton Shepherd, Jr. Oxford University Press. 146 pages. $3.

In all branches of Christ's Church the central act of worship, the Holy Eucharist, is being restudied and the Scriptures, the history of the church, and men's hearts are being searched in an effort to better understand this supreme mystery of God's grace and man's response.

Out of this movement comes this book as a contribution of the Episcopal Church. It is a companion volume to one recently published by the same editor, *The Liturgical Renewal of the Church,* which traces thought and activity of the contemporary liturgical movement in the United States.

This little book consists of seven short addresses on the Eucharist and all its implications in life — theological, social and practical. It explores the full range of the church's eucharistic worship. Contributors are Episcopalian bishops, theological professors, and one layman.

It is an especially refreshing, crisp and learned assessment which the layman offers on "The Liturgical Movement and the Ministry of the Laity." The only non-Episcopalian represented is Alexander Schmemann of St. Vladimir's Orthodox Seminary. His description of the dimensions of eucharistic worship which can be contributed to the Western by the Eastern Church are startlingly Lutheran at times.

CHARLES D. TREXLER, JR.
Roosevelt, N. Y.

MIND VERSUS MAKER

In the Twilight of Western Thought. By Herman Dooyeweerd. Presbyterian and Reformed Publishing Co. 195 pages. $3.50.

The subtitle of this work, "Studies in the Pretended Autonomy of Philosophical Thought," reveals its basic content. The author, a Dutch philosopher and jurist, is the founder of a new school of Christian philosophy, "the philosophy of the cosmonomic idea."

Building on the biblical foundations of John Calvin and Abraham Kuyper, Dooyeweerd insists that only a genuine Christian philosophy can be truly critical in method and constructive in results. While non-Christian philosophies claim self-sufficiency, they rest upon hidden presuppositions drawn from apostate religion and wind up in skepticism.

The influence of non-Christian philosophy upon Christian theology is illustrated by the division of life into the spheres of the natural and the supranatural and the view of man as a composite of material body and rational immortal soul. Such dualism is the result of the attempt to accommodate the Greek view of nature to the biblical doctrine of grace. The riddle of man is solved only by recapturing the radical sense of creation, fall and redemption as revealed in the Word of God.

This is a thought-provoking book, penetrating in its criticism and soundly Christian in motivation. But the alternative which is offers to theoretical thought is a biblicism which is itself vulnerable to philosophical criticism. T. A. KANTONEN

Springfield, Ohio

Luther League to Put Work Camps in Hawaii and Iceland

LUTHER LEAGUE WORK CAMPS will be established next summer in such distant places as Hawaii and Iceland. Another based in the southern tip of Texas will reach across the border into Mexico for some of its tasks.

The 1961 work camp program was outlined Nov. 28 at the annual meeting of the executive committee of the Luther League of America, in Columbus, Ohio. The Rev. Arthur Bauer, League executive secretary, announced work camps will be held also in Norristown, Pa.; Chicago, Ill.; Des Moines, Iowa, and Washington, D. C.

Work camps are manned by volunteer LLA members who pay their own transportation and expenses. They are planned to give specific aid to Lutheran congregations and affiliated welfare agencies.

The Hawaii work camp will be at St. Paul's Church, Honolulu, a home mission congregation which the Luther League helped to establish ten years ago. Besides renovating the building and grounds, the Leaguers will assist in conducting a vacation Bible school. Director of the camp will be the Rev. Kenneth Linton, of San Fernando, Calif.

In Iceland, the work camp will help a revitalized Lutheran congregation south of Reykjavik to restore a building long unused and now needed because of an influx of population. Language will not be a major problem, since many Icelanders speak English, Pastor Bauer said. Only college students will be accepted for this project.

Texas-bound work campers will settle at Harlingen, in southernmost Cameron County. They will make headquarters at Grace Church, which ministers to many Mexican workers. Part of the time they will be working at a church home for the aged in Matamoros, Mexico, across the Rio Grande near Brownsville. Director of this camp will be the Rev. David Cooper, of Austin.

The Norristown camp will be concerned with the Norristown State Hospital for the mentally ill. In the nation's capital, work campers will help with the parish program of Augustana Lutheran Church.

In Des Moines, campers are to help at the Riverside-Ridwell Community Center in a depressed area. In Chicago, the work will be at institutions of Lutheran social service agencies.

THE LLA ADOPTED a record budget of $151,500 for 1961. About $45,000 of the total is earmarked for support of the work camps and the caravaning program which also sends young people to work in Lutheran parishes during the summer.

PRIOR TO the executive board meeting, members of the board and of LLA standing committees attended a conference on Christian Social Responsibility, co-sponsored by the ULCA Board of Social Missions.

Speakers were the Rev. Rufus Cornelsen, director of social action of the Board of Social Missions; Dr. Karl H. Hertz, professor of sociology at Wittenberg University, and Prof. Herbert C. Wolf, professor of religion at Wittenberg.

Pastor Cornelsen told the young people that Christians often mistake their mission, and that the first task of the church is not to build up and promote its own institutional life.

"The first duty of Christians," he said, "is not to love the church, but to love the world as God does; not to serve the church, but to serve the world as Christ did."

Dr. Hertz spoke of a "breakdown of communications" between youth and adults. He said today's youths are expected to create and enforce their own code of conduct because their "elders have lost a major part of their authority." Consequently, he said, young people often learn more from their contemporaries than from adults.

Ground Broken at Harrisburg for United Church Center

By VIGGO SWENSEN

HARRISBURG — Ground was broken Nov. 9 for the new $400,000 Pennsylvania United Church Center, on which construction is expected to begin early in 1961.

Sponsored by the Pennsylvania Council of Churches, the center will provide office facilities, meeting rooms, a chapel auditorium, cafeteria and service space for related agencies occupying the building in Colonial Park.

Funds for the project have been provided by the council's constituent members on a three-year commitment basis to meet its need for more adequate headquarters.

Horace Ports and Rev. Roy Bodtorf with sketch of new center

Dr. Dwight L. Putman, Central Pennsylvania Synod president, took part in the preliminary service in St. Mark's Lutheran Church, and represented the synod at the groundbreaking. Others participating included Horace G. Ports, York attorney, president of the Pennsylvania Council of Churches; the Rev. Horace S. Mann, of Reading, and Oscar L. Lingle, of Shellsville, a member of the building committee.

View of new Friedens Church at Myerstown

Myerstown Church Dedicated

THE SERVICE of Holy Communion, Nov. 13, culminated six days of dedicatory services for the new Friedens Church, Myerstown. Dr. Dwight Putman, synod president, spoke on the evening of Nov. 6 and the Rev. Marlin Bottiger, assistant to the president, on Nov. 13. The new church is one block north of the old building, and contains complete worship and education facilities. Including all furnishings, the cost is estimated at $500,000. The Rev. Eldred K. Stauffer is pastor.

WEEK-LONG anniversary and dedicatory events for Holy Trinity Church, Hershey, included a confirmation reunion and a Youth Sunday Luther League skit entitled "Together." The Rev. Glenn Sullivan, a son of Holy Trinity and pastor of St. James' Church, Columbia, Pa., spoke at the reunion.

The 50-year-old congregation completed extensive renovations of the church in time for the anniversary celebration Nov. 13-20.

Wayne Fritz hangs cornucopia on doorknob as invitation to Thanksgiving at St. John's

Holiday Evangelism Brings Prospective New Members

By HENRY W. SNYDER, JR.

ALLENTOWN — A Thanksgiving Day experiment in evangelism brought a number of unchurched persons to holiday services at St. John's Church, Fullerton. Several of the visitors indicated a desire to attend pastor's classes, and transfer their membership from distant churches they have not attended for two or three years.

Young people of St. John's hung cardboard cornucopias on the doorknobs of several hundred homes near the church, inviting families to attend a Thanksgiving Eve service at 7:30 P.M., or a Thanksgiving Day service at 9:30 A.M. Attendance at the two services exceeded the number at a union service for other churches in Fullerton.

One visitor at St. John's said, "I was going to join the Episcopal church in a nearby town. I used to be an Episcopalian. But your friendly invitation means a lot to me. I think I want to unite with your church."

Easton Merger Plan Blocked

PROPOSED MERGER between two Easton Lutheran churches, Christ and St. Paul's, has run into a snag with the refusal of the Christ Church congregation to support its council in further merger negotiations. The Northampton County court has not yet acted on a petition filed in September for consolidation of the two congregations.

In the original merger vote last May, St. Paul's voted 135 to 28 in favor; but Christ Church consented only 81 to 80. Synod officials attempted to clarify the situation in Christ Church, but a motion for a vote of confidence in the church council, Oct. 31, lost 39 to 41. Howard Bennett, Jr., church council president, said the vote apparently means the end of the present merger plan.

MUHLENBERG COLLEGE, Allentown, plans the erection of a million-dollar Student Union Building to be completed by September 1962. It will be financed by a $550,000 government loan, by a fund-raising drive, and by student assessments. It will provide dining space for 700 persons, a lounge, kitchen, meeting room and snack bar.

JORDAN CHURCH, Walberts, has launched a $130,000 drive to build a new Christian education annex. The building, of colonial design, will provide 13 classrooms, a fellowship hall, office, and kitchen.

ST. LUKE'S CHURCH, Allentown, gave a special recognition recently to George W. Fehnel, secretary of the Sunday school for 60 years.

Liberty Bell Shrine

Zion United Church of Christ, in downtown Allentown, has leased ($1 per year) a section of its basement to the "Liberty Bell Shrine of Allentown, Inc." When the British threatened Philadelphia in 1777, the bell from Independence Hall was brought to Allentown and hidden in the basement of Zion Church. The non-profit corporation will hang a replica of the famous Liberty Bell in the shrine.

PA.: WILLIAMSPORT

Leader Training School Set for Northumberland

By ROBERT E. PICKING

WILLIAMSPORT — Leadership training schools are stronger than ever in the Susquehanna Conference. Classes were held this fall in the Lewisburg-Milton area, and in the Bloomsburg-Berwick area.

A third area school is to be held Jan. 3 to Feb. 7 in St. John's Church, Northumberland, for the Selinsgrove-Sunbury-Northumberland area. This has been conducted for several years, and will have six courses taught by ministers and laymen.

CHRIST CHURCH, Lewisburg, has its own special religious school this fall. Wednesday evening classes for all age groups have a total of 269 persons enrolled.

Parish Deaconess Installed

SISTER RUTH COLEMAN was installed as parish deaconess at St. Matthew's Church, Bloomsburg, on Oct. 9. The service was conducted by Dr. Dwight F. Putman, Central Pennsylvania Synod president. Participating were Sister Anna Melville, directing sister of the Baltimore Deaconess School, and the Rev. James M. Singer, pastor of St. Matthew's.

LUTHER LEAGUERS of Christ Church, Lewisburg, and the congregation's youth choir are presenting an outdoor Nativity drama on the church lawn each Sunday evening in December. Live animals are used in the production. Offerings are for overseas relief.

Services Held for Deaf

AN UNUSUAL service for the deaf was held Nov. 27 at Christ Church, Lewisburg. After the worship period, a film of "Othello," enacted in sign language by students of Gallaudet College, was shown. Services for the deaf are sponsored monthly by the Susquehanna Conference, with four ministers assisting.

Installation at Bloomsburg: Dr. Putman, Sister Anna, Sister Ruth, Pastor Singer

A NEW PARSONAGE was dedicated Nov. 27 by the newly constituted Buckhorn Parish, consisting of Christ Church, Buckhorn, and St. Paul's Church, Danville.

ST. MATTHEW'S CHURCH, Shamokin Dam, had an interested observer of its Stewardship PLAN program in action. Hans Reimers, treasurer of the Lutheran Church of Chile, spent two weeks with the congregation.

JACK H. OETGEN, executive secretary of the United Lutheran Church Men, spoke to men of First and Trinity congregations in Selinsgrove on Nov. 30. A ULCM unit is being organized for men of the two congregations.

Legacy for Susquehanna

SELINSGROVE — A $200,000 legacy from the estate of Mrs. May Heilman Spangle, of Williamsport, will be set aside for a building fund for a new science building at Susquehanna University. Several years ago Mrs. Spangle gave $50,000 for the university's new church building.

Lutheran Sunday Schools Boost Attendance Marks

By ROBERT SCHOENERT

READING—Four Lutheran churches were among the top ten finishers in "Operation Concern," a Sunday school attendance drive sponsored by the Greater Reading Council of Churches.

Bethany Church, Stony Creek Mills, finished second in the contest based on percentage of attendance increase but it actually had the largest increase in number of persons.

Bethany's attendance of 347 as compared to an average in 1959 of 236 gave it an attendance jump of 33.9 per cent.

Advent Church, West Lawn, finished seventh with a 19.9 per cent increase and Grace Church, Reading, was eighth with 19.4 per cent. Tenth place went to St. Paul's Church, Reading, with a 16.3 per cent rise.

Church Women Elect Officers

UNITED LUTHERAN CHURCH WOMEN in the Reading, Kutztown and West Berks districts elected officers at annual meetings.

The Reading District group named Mrs. Ralph F. Hettinger of Atonement Church, Wyomissing, as president at a meeting in St. Mark's Church, Birdsboro.

Mrs. E. Everett Miles of Trinity Church, Kutztown, was elected head of the Kutztown District unit at St. John's Church, Kutztown.

In the West Berks District, the presidency went to Mrs. Clarence C. Moore, wife of the pastor of Zion Church, Windsor Castle. She was elected at a meeting in St. John's Church, Hamburg.

BETHANY CHURCH, West Reading, burned an $18,000 mortgage. Pastor Daniel F. Newhart said the payment was made from money received so far in a $125,000 fund drive.

GROUND WAS BROKEN for a $30,000 improvement program at St. Timothy's Church, Mohrsville. An addition will house a nursery among other facilities.

Two-church Parish Separates

MAIDENCREEK CHURCH, Blandon, voted to withdraw from the Blandon-Tuckerton Parish and to call a full-time pastor of its own. Earlier, Good Shepherd Church, Tuckerton, had voted to break up the parish. Pastor Valdis Mezezers, who accepted a call to St. Paul's Church, Sassamansville, was the last pastor of the parish.

New Emphasis on Religion Reported at Gettysburg

GETTYSBURG — Writing in the first issue (October) of "News Flashes from Gettysburg College," the Rev. Howard McCarney reports a new religious program is being established at the college, as the result of two years of study.

The Religious Program Committee of the Board of Trustees and the Religious Activities Committee of the faculty concluded that "compulsory worship was inadvisable and even could be harmful to the spiritual life of the campus." It was recommended to the board that required college convocations be separated from voluntary services of worship.

The college is now taking steps through the chaplain's office to build a dynamic spiritual ministry equal in excellence to that of the academic field.

Wrote Pastor McCarney: "This represents a recognition for a new and more positive emphasis upon religion." Pastor McCarney, of St. Matthew's Church, Hanover, is a representative of the Central Pennsylvania Synod on the college board of trustees.

"NO ONE SHOULD have a higher motive than the Christian in fostering educational pursuits or have a greater sense of freedom and responsibility in pursuing this opportunity," said Dr. Carl G. Fjellman at a Synod Men's Day at Gettysburg College Nov. 12. About 150 pastors and laymen from Central Penn and Maryland synods attended. Dr. Fjellman, dean and vice president of Upsala College, spoke on "The Church in the Service of Higher Education."

President Yount, Pastor Weant and Pastor Rowe with newly elected council of Venice mission

Emmanuel Church Organized at Venice With 98 Members

By CARL A. DRISCOLL

TAMPA—Emmanuel Church, Venice, was organized as a congregation of the United Lutheran Church on Oct. 2. Dr. Royall A. Yount, president of the Florida Synod, preached, and the Rev. W. Baxter Weant, home missions superintendent of the synod, brought greetings.

The Rev. Charles I. Rowe, mission developer, began work in the area last February. First worship service was held April 24, and the Sunday school was organized June 12.

On the organization day the congregation had a membership of 98, 83 adults and 15 children. Services are being held in the Venice Masonic Hall.

Association Admits Negro

TAMPA, FLA.—A Negro minister has been admitted to the Greater Tampa Ministers' Association. The vote was close, and ministers opposed to the move are still upset about it.

Some threatened to resign. But the Rev. Leonard Boynton, of the First Christian Church, association president, said none had withdrawn in the first week since the meeting (Nov. 14).

The Negro minister is the Rev. W. S. Banfield, of the Seventh-Day Adventist Church. "We sought him out, he didn't seek us out," said the Rev. David A. Denslow, Methodist pastor who led the movement to bring a Negro into the association.

"It was a matter of establishing and maintaining a bridge of communications to stall off trouble like they're having in New Orleans," Mr. Denslow said.

No Waiting for Merger In Texas and Louisiana

By DAVID F. COOPER

AUSTIN — ULCA convention approval of the proposed merger was received rather calmly by members of the Texas and Louisiana Synod, ULCA, and the Texas Conference of the Augustana Church, principal bodies involved in merger plans in this area.

TEXAS-LOUISIANA . . .

The two churches have been co-operating in a number of transitional actions for several months.

Merger has already been accomplished in the joint publication of a monthly news organ, *The Texas-Louisiana Lutheran*, with associate editors preparing the copy. Camp committees have been working together for two summers in joint planning of summer youth camps at two locations, with staff members drawn from the two groups.

Recently the Rev. Lester K. Larson, Augustana pastor, crossed the merging line to become pastor of the ULCA Kenedy-Pawnee parish. The Rev. M. L. Lundquist, Augustana Texas Conference president, officiated at his installation, assisted by ULCA pastors. In August the Rev. A. T. Swanson, Jr., was installed as pastor of Emmanuel (Augustana) Church, Dallas, with Augustana and ULCA pastors in the area assisting President Lundquist in the ceremony.

Augustana and ULCA congregations in the multiple parish rural area around Kenedy are at present involved in an intensive self-study, leading to possible consolidation.

The two church bodies are already working together in the joint ownership, along with other NLC bodies, of the Texas Lutheran Welfare Society.

Congregations Are Building

GROUNDBREAKINGS, dedications, and stewardship programs continue to dominate the fall news from synod's congregations.

A long search for an adequate site ended for St. Paul's Church, first ULCA congregation to be organized in Baton Rouge, La. On Reformation Sunday Pastor Harry M. Rohwer, Jr., led the congregation in a site-blessing ceremony for the 3.2-acre tract, secured in late August. A white frame house now on the property is being used for congregational weekday activities.

Groundbreaking ceremonies for new first unit buildings were held a month apart in two neighboring Panhandle cities. Grace Church, Snyder, laid the groundwork for its $66,000 structure on Oct. 30. A $50,000 building was started for Ascension Church at Lubbock, Sept. 25.

Messiah's Stewardship Plan

MESSIAH CHURCH, Austin, instituted a "Stewardship in Depth" program this year. A series of cottage meetings challenged members to discuss the meaning and application of their Christian faith, with no directed discussion of congregational finances. Those attending were asked to commit themselves to any, or all, of a series of sixteen propositions designed to implement their practice of the Christian faith for a six weeks' period.

At the end of that period they are to make their financial commitment to the church for 1961 as a further expression of their Christian faith, and without any prior study of a proposed budget. Financial commitments were to be brought to the service on Dec. 11.

MISSISSIPPI

Evangelism Program Puts Emphasis on Stewardship

By WADE H. KOONS

JACKSON — The Rev. Elmer A. Lehman, pastor of First Lutheran Church, Leipsic, Ohio, is leading a synod-wide evangelism program that began Dec. 6 and continues to Dec. 15. Pastor Lehman has been speaking on the theme "The Stewardship of Evangelism," and is visiting all of the principal congregations and parishes of the synod.

The program is being sponsored by the Department of Evangelism, ULCA, under the direction of the Rev. Dana H. Johnson, area director. This program culminates for 1960 an intense activity on the part of the Mississippi Synod to relate itself to the church-at-large.

The synod previously enjoyed an LLM Stewardship Conference, an itinerary and speaker from the Board of Foreign Missions.

TRINITY CHURCH, Jackson, in a special congregational meeting on Nov. 1, voted to spend $10,000 for air conditioning.

Religious Drama Foundation to Stage Two Christmas Plays

A PAIR OF SHARPLY contrasting Christmas plays will be presented by the Lutheran Foundation for Religious Drama, Inc., during December in churches in the New York area, it was announced by Norman Dietz, executive director.

Rehearsals are underway on an e.e. cummings' short play, "Santa Claus," and a longer adaptation of "Christmas in the Market Place," by Eric Crozier.

In addition to a tentative schedule of nine performances in New York, it is planned to take the double bill to Philadelphia and possibly other eastern cities, Mr. Dietz said.

Church chancels will serve as stages for the productions. Action will take place against a curtain backdrop and with a minimum of set pieces. The director said the possibility of using a jazz ensemble to provide background and interlude music also is being considered.

The e.e. cummings' play is a modern allegory that pits the spirit of love in the person of Santa Claus against the character of death. The French play follows a more conventional pattern—it concerns a group of strolling players who present a Nativity play in a market place.

The drama foundation is supported by some 40 congregations representing all the Lutheran synods in the New York area, as well as individual contributors. Last year the LFRD toured 25 churches in New York and Philadelphia with two morality plays by Charles Williams, "Grab and Grace" and "House by the Stable."

The foundation opened its current season Oct. 16 in Atlantic City, joining the choir of the Lutheran Theological Seminary of Philadelphia in a production of Robert E. Huldschiner's "The Time Is Now," for delegates of the ULCA convention.

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Augustana Parish Shares Pastor With ULC Church

By JOHN E. COOPERRIDER

CHICAGO—The Rev. Palmer Nestander, an Augustana minister, was installed as pastor of Trinity Church, Manlius, on Nov. 13. He also serves the Fairfield Parish of the Augustana Church.

This was the first instance in Illinois of two congregations anticipating life together in the Lutheran Church in America. Still members of different church bodies, they now are served by the same pastor.

Dr. A. Howard Weeg, president of the Illinois Synod, ULCA, and Dr. Eric Gustafson, vice president of the Central Conference of the Augustana Church, shared in the installation service. Dr. Paul Lindberg, of the faculty of Augustana Seminary, preached the sermon.

CHRISTUS VICTOR CHURCH, Elk Grove Village, was organized Nov. 6, with 96 charter members. The Rev. Charles Fisher, mission organizer, was called as pastor.

PRINCE OF PEACE CHURCH, Freeport, was organized Nov. 20, with 94 charter members, and called the Rev. Paul Oye, mission organizer, as pastor. Pastor Charles Landwere of First Church, Freeport, which sponsored the mission, brought greetings.

Camp Adds Winter Facilities

The winter camping facilities of Long Lake Camp, one of the oldest Lutheran camps in the United States, were dedicated on Nov. 27. The Winter Lodge, constructed by volunteer labor, and the remodeled winter bunkhouse are now ready to accommodate 90 campers on an all-weather basis.

Dr. Orlando Ingvolstad, founder of the Long Lake Bible Conference grounds 40 years ago, and moving spirit behind the camp until it was given to the Lutheran Council of Greater Chicago a few years ago, was the main speaker.

An Orientation Workshop sponsored by the Lutheran Council of Greater Chicago was scheduled at the camp, Nov. 28, for new pastors, parish workers, and interested laymen.

THE REV. RONALD H. LIND was elected president of the Southern Conference of the Illinois Synod on Nov. 15. He is pastor of Mizpah Church, St. Louis. Other officers are the Rev. Earl Fritz, vice president, of Trinity Church, Olney; the Rev. Roger Dierks, secretary, of Calvary Church, Belleville; and Howard Benson, treasurer, a member of the new mission in Carbondale.

FIRST MEETING of all board members elected by the Illinois Synod to serve on social mission agency boards was held Dec. 5 for the purpose of explaining their relationships to the electing body, the agency and the community. The Rev. Ruben E. Spannaus of the Lutheran Child Welfare Association (Missouri Synod) presided.

DR. ALTMAN K. SWIHART, professor of religion at Carthage College, had his second book, *Luther and the Lutheran Church*, published recently. The book covers the material in one of his courses, "The Lutheran Church."

Dedication at Villa Park

GRACE CHURCH, Villa Park, held a week-long celebration to dedicate its $150,000 church building and administration unit. On Nov. 27 Dr. A. Howard Weeg, Illinois Synod president, took part in the dedication service, with Dr. Joseph Sittler, of the University of Chicago; Pastor Herbert C. Peterson, and Assistant Pastor George Stapleton.

Visiting pastors conducted choral vesper services on Monday, Tuesday and Wednesday evenings. The new building was open for community inspection on Thursday evening. A dedication dinner was given Friday evening in the parish hall.

Closing dedication services were held Dec. 4. The Rev. Richard L. Peterman, stewardship secretary of the synod, preached in the morning, and the Rev. Jerome B. S. Kaufman, of the United Lutheran Social Mission Society, spoke in the evening.

Indiana Church Men Plan Appeal to Assist Missions

By WILLIAM L. PIFER

INDIANAPOLIS — United Lutheran Church Men of the Indiana Synod plan to raise $100,000 in 1961 for congregational and ministerial student aid. Approval of the synod-wide appeal for funds must first be granted by the 1961 convention of the synod.

Receipts from the campaign would be divided 90 per cent for home mission assistance, 10 per cent for support of men preparing for the ministry. The action was taken at the ULCM convention held in Lafayette.

PURDUE Lutheran Student Foundation elected the Rev. Clifford L. Schreck, of Frankfort, Ind., as president of the board. Work on the Purdue University campus is under the NLC Division of College and University Work, and 100 of the 500 Lutheran students are active. James Sipple is the student counselor at the Foundation Center.

ENGLISH LUTHERAN CHURCH, Richmond, dedicated its new Larsh Carillon and Memorial Organ Nov. 13. A recital was given by Prof. Frederick Jackisch, head of the organ department in the Wittenberg University School of Music.

TRINITY CHURCH, Valparaiso, has given $300 to the ULCM for its scholarship fund, enabling the men's group to give two scholarships instead of one this year. Recipients are Russell Snider, of Holy Trinity Church, South Bend, a junior at Hamma Divinity School, and Jamie Bauer, of St. John's Church, Anderson, at Ball State Teachers' College.

BETHLEHEM CHURCH, Indianapolis, held its third annual Art for Religion exhibition in the church Nov. 13-27. The exhibit of Indiana art and poetry was open to the public daily, and included entries from artists and writers of all faiths. The Rev. Donald E. Elder, pastor, was chairman of the exhibit.

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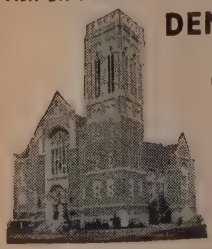

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Albany Lutherans Meet Denmark's King and Queen

By CLAYTON G. VAN DEUSEN

ALBANY—When King Frederick IX and Queen Ingrid of Denmark were in New York State in October, they were received here by Governor and Mrs. Nelson Rockefeller. Among those presented to the visiting royalty were Mr. and Mrs. Theodore Mikkelsen of St. John's Church, Albany. Mr. Mikkelsen, a photographer, was once a member of the Royal Guard of King Christian X of Denmark.

Prefacing the luncheon at the Executive Mansion, grace was said by Dr. Morris C. Skinner, pastor of First Church, oldest Lutheran congregation in America.

A TWO-DAY ORIENTATION retreat was held at Zion Church, Cobleskill, for the newer pastors of Hartwick Conference. The whole spectrum of the church's work was outlined in brief by chairmen of the working committees.

Special emphasis was laid on resources such as social service institutions in the conference territory. Dr. Eugene Umberger, the host pastor, is president of the conference.

Homecoming at Stone Arabia

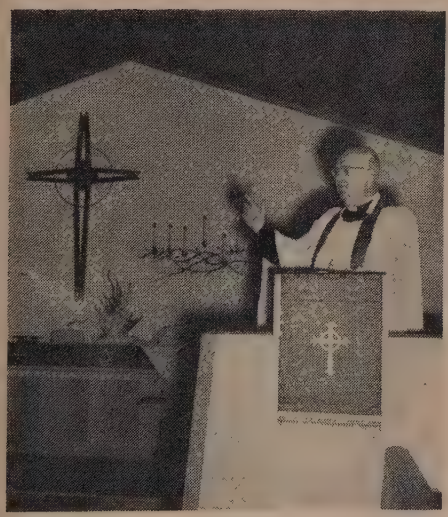
HOMECOMING WEEK-END was celebrated at Trinity Church, Stone Arabia, the Rev. Theodore Hammer, pastor. A pulpit was dedicated in memory of the Rev. Stanley Haverley, pastor for about 40 years. Former Pastors Louis Wagschal and Andrew L. Dillenbeck participated.

CHURCH COUNCILMEN and pastors of the Schenectady area gathered at a banquet and heard an address by Dr. Alfred L. Beck, president of the New York and New England Synod.

LAWRENCE GAENZLE, Albany's "Community Ambassador" to Brazil last summer, told of his experiences at a World Community Day service sponsored by the Council of Church Women. Mr. Gaenzle is a

son of Dr. Russell S. Gaenzle, pastor of St. John's Church.

CONCERN FOR mental health is evident in the program of the Luther League of Third Church, Rhinebeck, the Rev. Erwin Jaxheimer, pastor. The members planned a trip to Hudson River State Hospital at Poughkeepsie, a meeting with a talk on religion and mental health by a guest author-



Dr. Henry in pulpit of new Kailua church

New Buildings Dedicated By Two Hawaii Churches

HONOLULU, HAWAII—Two new Lutheran church buildings in Hawaii were dedicated on Nov. 13. Dr. Karl S. Henry, of the Board of American Missions, preached at both services, and Dr. Carl S. Tambert, president of the Pacific Southwest Synod, conducted the ceremonies.

In the morning, the new first unit building of St. John's Church, Kailua, was dedicated. The Rev. Gene Vosseler is pastor. In the afternoon, the new Pearl Harbor Lutheran Church was dedicated. The Rev. Thomas Allport is pastor.

Both congregations already are noting increased attendance stimulated by their new buildings, the pastors reported.

ity, and a Christmas party for a group of mental hospital patients.

ATONEMENT CHURCH, Oneonta, exceeded not only its "must" goal of $50,000 but also its "venture" goal of $80,000, in a drive for funds to build a new church. Hartwick College has donated a $10,000 site.

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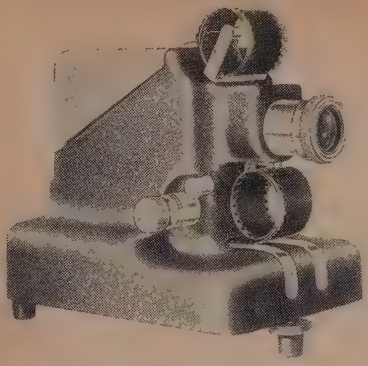

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—CHANGES OF PASTORATE—

MICHIGAN

ORTH, GEORGE. From First English Church, South Haven. To St. Timothy's Church, Oak Park.

ZOELLER, ROBERT. From Resurrection Church, Detroit, assistant pastor. To St. John's Church, Three Rivers.

NEW JERSEY

CLARE, R. DONALD. From St. James' Church, Pitman. To St. Luke's Church, Dunellen.

NEW YORK AND NEW ENGLAND

FULMER, C. LUTHER. From St. Timothy's Church, Forest Park, Ga. To Holy Trinity Church, Buffalo, N. Y., associate pastor.

GRIEP, ALLEN. From Good Shepherd Church, Fayetteville. To St. Mark's Church, Kenmore.

VOGT, FREDERICK K. From Concordia Church, Watertown, N. Y. Retirement.

NORTH CAROLINA

COUNTS, R. PAUL. From Christ Church, Cullman, Ala. To St. Enoch's Church, Kanapolis.

OHIO

DIXON, EDWARD H. From Christ Church, Philadelphia, Pa. To Ascension Church, Toledo.

PACIFIC

MEDNIS, JANIS V. From St. James' Church, Columbus, Mont. To Immanuel Church, Yelm, Wash.

PENNSYLVANIA MINISTERIUM

BASTIAN, EDWIN P. To West Pikeland Parish.

PITTSBURGH

HAYS, C. THORNTON. From St. Peter's Church, Evans City, Pa. To Advent Church, Penn Hills.

WEST VIRGINIA

SCHWEGLER, H. G. From Pleasant View Church, Indianapolis, Ind. To First Church, Parkersburg.

—DECEASED—

MRS. SUE WEAVER BILLOW, 73, widow of the Rev. Harry J. Billow, died Nov. 2 in the Germantown Lutheran Home, Philadelphia. Her husband had served pas-

torates at Turbotville, Catawissa and McAlisterville, Pa., and died in 1947.

Mrs. Billow is survived by two daughters, Mrs. Ruth Spooner, of State College, Pa., and Miss Grace E. Billow, of Chicago, Ill.; and two sons, the Rev. Paul W. Billow, pastor of the Urban Charge in Northumberland County, Pa., and the Rev. Harry R. Billow, pastor of the East Kishacoquillas Charge, Milroy, Pa.

Funeral service was conducted Nov. 4 at McAlisterville by Dr. Paul W. DeLauter, of Mifflintown. Interment was in Hillside Cemetery, McAlisterville.

THE REV. C. ELWOOD HUEGEL, 54, pastor of Trinity Church, Danville, Pa., and president of the Susquehanna Conference, Central Pennsylvania Synod, died suddenly of a heart attack on Nov. 21.

Born in Lansford, Pa., Pastor Huegel was a graduate of Muhlenberg College and Philadelphia Seminary. He was ordained in 1931. Before coming to Danville in 1952, he served pastorates at New Ringgold and Orwigsburg. He had been president of the Pottsville Conference from 1938 to 1941.

He was a member of the Board of the Lutheran Inner Mission of the Susquehanna Conference, and a member of the Executive Board of the Central Pennsylvania Synod.

Surviving him are his wife, the former Mary M. Furler; two sons, Charles E., Jr., of Quakertown, Pa., and Henry J., of Detroit, Mich.; a daughter, Mrs. Theodore A. Kirchner, of Binghamton, N. Y.; his mother, Mrs. Rebecca D. Huegel, of Pottstown, Pa.; two brothers, Henry, of Mahoning Valley, Pa., and Donald, of Lansford, Pa.; two sisters, Mrs. Frank Scheirer, of Boalsburg, Pa., and Mrs. Jesse Hafer, of Pottstown; and seven grandchildren.

Funeral service was conducted Nov. 25 in Trinity Church by Dr. Dwight F. Putman, Central Pennsylvania Synod president; Dr. Emil Weber, of Pottsville, and the Rev. John Lenhart, of Montoursville. Interment was in St. Peter's Church Cemetery, Grovania.

THE REV. R. BERTRAM REED, 49, pastor of Mt. Carmel Church, Minneapolis, Minn., died Nov. 26. A native of Chicago, he attended high school in Minneapolis. He was a graduate of Carthage College and Northwestern Seminary, and was ordained in 1937.

He served pastorates at St. Peter's Church, Milwaukee, Wis.; St. Paul's Church, Red Wing, Minn.; Hollywood Church, Hollywood, Calif.; Central Church, Seattle, Wash., before coming to Mt. Carmel Church in 1955. He was vice president of the Lutheran Welfare Society, and a member of the Northwestern Seminary board.

Surviving him are his wife, Bernice; two sons, Robin and James; a daughter, Marianne; his mother, Mrs. Myra Reed, and a sister.

Funeral service was conducted Nov. 30 in Mt. Carmel Church by Dr. Clemens H. Zeidler, president of Northwestern Seminary; Dr. George L. Lundquist, president of the Northwest Synod; and the Rev. George H. Gerberding, president of the Central Conference.

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IN CONCLUSION . . . . . .

IT IS QUITE unlikely that apple trees will blossom in Pennsylvania on New Year's Day or that the Lutheran Church will be reunited with the Roman Catholic Church within the next century. Both of these could happen. They are not only improbable but would be unlikely to produce good results.

Some people want to be told what to do, and even what to think. They don't feel secure unless governed by authority. Other people are suspicious of authority, believe it may lead them astray, and trust themselves to impulses which surge up from the secret places of their being.

During the centuries of development of Christianity both of these personality patterns have worked their way out into massive institutions. The Roman Catholic Church is the authority structure, with a pope who is said to be infallible. Lutheran churches—and Protestant churches in general—think the pope or any earthly leader is often wrong, and want the church always to be open for reformation according to the voice speaking within.

There are Protestants who by personality pattern are really Roman Catholics (fundamentalists, for instance), and some people who are Protestant at heart are members of the Roman Catholic Church (editors of *Commonweal* magazine). No matter how much mixed up the memberships, these two church types are likely to persist indefinitely.

BUT, IT SEEMS TO ME, it was excellent that the archbishop of the Church of England went to visit the pope. I understand that some officials at the Vatican were furious about the pope giving an honorable reception to such a heretic as an Anglican archbishop. Things like that have seldom been done at the Vatican in the past.

For centuries there has been a wall of official silence between Catholics and Protestants. The Roman Catholic Church is true to its conviction that it is the church and that there is no other. But there has been some mellowing in recent years. Instead of calling Protestants heretics, Roman Catholics have begun calling us "separated brethren."

And we shall be separated as far ahead as any of us can now see. The important thing, though is that we recognize one another as brothers. We confess our common faith in the same creeds, follow the same Master, and declare that to live in love is our great goal. We ought to be the best of friends.

THERE ARE NO divisions hopelessly separating the many varieties of Protestants from one another. We can readily meet together and share in much work. That was demonstrated last week in the U.S. when the National Council of Churches held its 10th anniversary meeting.

Ten years isn't long. But there are now 33 American denominations with 40 million members in the NCC co-operative program. Instead of breaking up into more denominations, as Protestants in America were doing a century ago, the trend these days is moving toward closer fellowship.

We have no idea now what word our Lord may give us as to the unity of his church in years to come. Our assignment is to listen carefully. Meanwhile it is a pleasure to be able to talk candidly and respectfully across the denominational lines.

—ELSON RUFF

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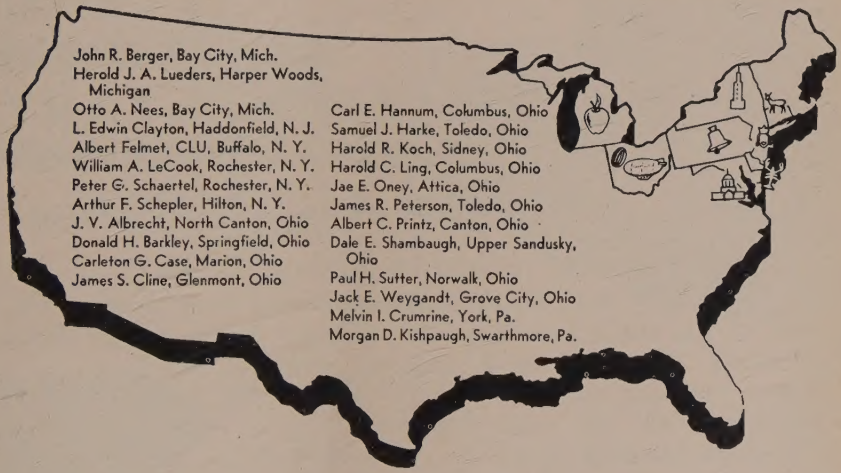

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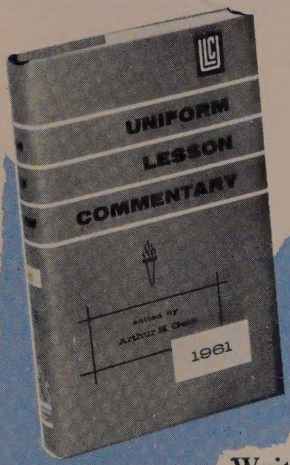

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